

DOMINICANA

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J. M. J. D.

DOMINICANA

Vol. XXI

JUNE, 1936

No. 2

ORDINATIONS



HE heavy wheels of world traffic roll on without ceasing; men take little notice, but the hosts of Heaven pause with bated breath as the rite of Ordination slowly and majestically unfolds itself. Men spun from the dust of the earth are being raised even above the spirits about the eternal throne, to sit in the very councils of God. There is heard no "sound as of a mighty wind coming," "parted tongues, as it were of fire" appear not; yet, as the consecrating Bishop places chalice and paten in the hands of the young men before him, and delivers to them the power of the Priesthood, "all are filled with the Holy Ghost." Again the Cenacle is made to exist; the Last Supper and Pentecost are relived. Men, of themselves nothing, are identified with the Son of God; empowered to do what He did, to offer Eternity to Eternity for sins of the world, to loose the sins of that world when it chooses to repent them. Quietly, the ceremony moves to its finish. When all is done, the young priests go forth, to the eye unchanged, yet different with a difference which neither Heaven nor Hell can change. Deep within them is burned the mark of the Holy Spirit; upon their lips dwell powers which reach across time and space to move the very realms of Eternity.

On the tenth of June, in the Church of St. Dominic, Washington, D.C., His Excellency, the Most Reverend Amleto Giovanni Cicognani, D.D., the Apostolic Delegate, raised to the splendors of the Priesthood thirty-two sons of Saint Dominic. The Reverend Fathers are: (front row seated, left to right) Humbert Dailey, Penfield, Ill.; Vincent Fitzgerald, Philadelphia, Pa.; John Thomas Ford, Chicago, Ill.; Dominic Kearney, Vailsburg, N. J.; the Rev. P. L. Thornton, Master of Students; the Very Rev. Justin McManus, Prior; Vincent Ferrer Hartke, Chicago, Ill.; Cyril Fisher, Salem, Ohio; Peter Morrissey, Danville, Ill.; Walter Conway, Sioux Falls,

S. D.; (second row) Bonaventure Sauro, Medford, Mass.; Stephen Cannon, Elmhurst, L. I.; Bernardine Carroll, Providence, R. I.; James McDonald, Zanesville, Ohio; Wilfred Regan, Lawrence, Mass.; Reginald Coffey, Woonsocket, R. I.; John Dominic Jordan, Jersey City, N. J.; Michael Whelan, Jersey City, N. J.; Theodore Carl, Anacostia, D.C.; Gerald McCabe, Murrayville, Ill.; Richard McQuillan, Philadelphia, Pa.; (third row) Justin Madrick, New York City, N. Y.; Charles Durbin, Danville, Ohio; Anthony Bujnak, Johnstown, Pa.; Leonard Grady, Belmont, Mass.; Henry Gallagher, Providence, R. I.; Ignatius Bailey, Evanston, Ill.; (fourth row) Basil Begley, Lindsay, Ontario, Canada; George Mottey, De Lancey, Pa.; Louis Bertrand Kilkeny, Louisville, Ky.; Martin Murphy, Chicago, Ill.; Thomas a'Kempis McKenna, Columbus, Ohio; Lambert Shannon, Bronx, N. Y.; Cyprian Sullivan, East St. Louis, Ill.

To the newly ordained priests, their brethren offer their sincere felicitations, and pray, as Christ prayed for His first priests, that the Blessed Trinity in whose councils they are now so intimately joined, may ever "sanctify them in truth."

SAINT ANTONINUS

ANTONINUS QUINN, O.P.



THE RIVER ARNO, in Italy, is about a hundred forty miles long and waters a large portion of Tuscany. Arising in the Apennines it flows south, then west, northwest and west, finally emptying into the Mediterranean south of Pisa. As it follows along its irregular course, it cuts through the city of Florence at the foot of the mountains. Florence, made beautiful by human art, came forth from the hand of God as a work of surpassing beauty. Its very name gives one a picture of verdant life, —Florence, Firenze, the flowery city. Among the poets it is known as *La Bella*, the beautiful.

Here, late in the month of March of the year 1389, a son was born to Niccolò di Pierozzo and Tomassa di Cenni di Niccio. This son, known to Moderns as the "Father of Economics," was given the name Anthony, which an affectionate citizenry later changed to Antoninus. The street on which he was born was the Via del Cocamero, now the Via Ricasoli. It stretches from the Duomo to the Piazza di S. Marco, and within this limited space, it may be said, the public life of Antoninus as a Dominican and as an archbishop was spent. He entered the Convent of San Marco as its first Dominican prior and left it finally to walk the length of the Via del Cocamero to the Duomo, the scene of his episcopal labours for thirteen years.¹

As a youth he had little chance for an education, even in the hotbed of Humanism. He tells us that before entering the Dominican Order he had scant training in the elementals and in no part of the higher studies save Dialectics, even that being interrupted continually.² His knowledge, therefore, must have come from his own industry. From his father, a notary of some repute in the city, he acquired those qualities of method, precision, and order, that were to characterize him for his entire life. It is quite within the bounds of

¹ Jarrett, Bede, *Saint Antonino and Mediaeval Economics*, p. 11.

² *Summa Moralis S. Antonini*, Lib. I, p. 2, col. 2, line 6.

probability to suppose that he accompanied his father on his daily round of business, thus deriving much benefit from an employment that in those days enjoyed an enviable renown.³

The few details of infancy given to us by his earliest biographers tell us that Antoninus was small, pallid of countenance and sickly. In fact his none too robust body caused trouble all his life; many times the doctors were in despair and predicted an early death. His illness forced his withdrawal from childhood games and turned his mind into serious and religious channels. A constant pleasure was to witness the processions of Dominicans from S. Maria Novella. These white-robed sons of Saint Dominic held an attraction for him that later burst into an ardent love under the influence of Bl. John Dominic's preaching.⁴

This famous Dominican had been in contact with Catherine of Siena, had been enamoured of her ideals for universal reform, and had resolved to continue her work. Under Bl. Raymond of Capua, onetime confessor of Catherine, he had his chance. As Master General, Raymond appointed him vicar of the reformed convents in Italy, an office he held for nine years (1390-1399) until its suppression by Pope Boniface IX. At the end of that time he returned to Florence and the convent of his origin. In the years that followed, his preaching drew crowds to the foot of his pulpit; he became the arbiter of all quarrels, the idol of his natal town.⁵

In 1404, Antoninus came before John Dominic, asking admission to the novitiate of the Order. The great Dominican treated his young caller kindly, asked the required questions, and found that in many respects the applicant was promising. Two obstacles, however, were noticeable; he was too young, and he appeared sickly. For a life of strictness a healthy body was necessary; for austerities only a mature mind could remain firm and fixed. Rather than give a direct refusal, John Dominic agreed to accept his application if within a year Antoninus memorized the *Decretum* of Gratian. Nothing daunted by so formidable and almost impossible a task, the lad consented to the condition imposed and returned with it fulfilled less than one year later. Judging by the numerous references to the Decretals in his own writings, we are led to the belief that it was a verbatim memorization. This feat was remarkable even in an age that witnessed the wonders of the memory of Pico della Mirandola.

³ Morcay, Raoul; *Antonin: fondateur du Convent de Saint-Marc, Archevêque de Florence*, pp. 13 and 16.

⁴ Walker, J. B., *The Chronicles of Saint Antoninus*, p. 3.

⁵ Morcay, Raoul, *op. cit.*, p. 19.

Antoninus entered the novitiate house at Cortona early in February, 1405, where he made his profession in the year following. A new convent at Fiesole, just beyond the city walls of Florence, was opened in September of the same year. Here he was sent by John Dominic and here he remained until 1409. An uncertain tradition tells us that at Fiesole his novice-master was Bl. Lawrence of Ripafratta. Among Antoninus's associates were many saintly men, for we find that Pietro Capucci and Constanzo di Fabiano were his fellow-novices, together with Fra Angelico "whom all the world has put among the Saints." At Fiesole, too, he first met Fra Angelico's brother, Fra Benedetto, who in later years was to gain universal renown as a minaturist.⁶

For two years the regular life was carried out in the new convent. At the end of that time the vicinity of Florence became too dangerous for the Friars. After the election of Gregory XII to the See of Peter, followed by the double deposition of Gregory and the Anti-pope Benedict XIII, the Council of Pisa elected a third claimant, Pietro Filargo, Franciscan Archbishop of Milan, who assumed the name of Alexander V. The Convent at Fiesole had been too well versed in the ways of Catherine of Siena to recognize as pope anyone save the one at Rome. Since they chose to run counter to the ideas of Florence, the Brothers had to take themselves off to a place of safety. They fled to Foligno, where they were well received. At this convent the theological studies were continued without interruption until the plague forced the whole community to go to Cortona. Here Antoninus was raised to the sublime dignity of the priesthood.⁷

From this time on, life for Antoninus moved along at a rapid pace. In 1413 he was vicar at Foligno; the following year found him back at Cortona, becoming its prior in 1418; when affairs permitted he brought the community back to Fiesole (1421), and filled the office of prior. With the reestablishment of the office of Vicar General of Dominican Observants in Italy, the duties of visitator to the Convent at Naples were given to Antoninus. To this same convent of St. Peter Martyr he was returned in 1428 as Prior.⁸ This last assignment was the real beginning of his apostolic career. To the routine duties of his office he added other works of a constructive nature. Under his direction, church and convent were re-

⁶ Tinalli, P. Guiseppe; *S. Antonino*, p. 23.

⁷ Tinalli, *op. cit.*, p. 26.

⁸ Walker, J. B., *op. cit.*, p. 7.

newed and the religious standards of his flock were reawakened. On the strength of his success at Naples, his brethren elected him to the same position at the Minerva in Rome (1430). In his official capacity he had the opportunity of welcoming several members of the Sacred College present in the Eternal City for the papal election that brought Eugene IV to the Throne of the Fishermen. This brought him into contact with the highest ecclesiastics and was the occasion of future promotions. Along with his duties at the Minerva the Pope gave him those of Auditor General for the Rota and Vicar General of the Observants.⁹ Nine years all told were spent in Rome.

Meanwhile events at Florence were leading up to a point where the city Fathers were anxious to bring the Friars from Fiesole to a place within the city walls. Shortly after the return of Cosimo de Medici from exile, the Dominicans opened negotiations to obtain a church and convent near the center of the city. By the Bull *Super Gregem Dominicum* of Jan. 21, 1436, San Marco was taken from the Silvestrians and given to the sons of St. Dominic. Over this convent Antoninus was elected prior, ruling the convent of Fiesole as well as the new establishment. During his term of office memorable events transpired: the library that was soon to draw praise from all corners of the Christian world received its start; the old convent once more became habitable; and Fra Giovanni Angelico was brought from Fiesole to beautify the church and convent of San Marco.

A third monument to Antoninus's labours during his incumbency exists today in that association known as the *Buonomini di San Martino*, the Good Men of St. Martin. It was the work of this body to seek out and to aid the poor of the city. Chief among the victims of poverty were the once wealthy and powerful merchants who had opposed Cosimo de Medici. His return to power meant ruin for them; their revenues were cut off; their places of business were destroyed. They were unable to work and ashamed to beg. Formed as the *Provveditori dei Poveri Vegognosci*, providers for the shame-faced poor, the men of San Martino did wonders amongst the people of this class. Today after five hundred years, the original charter remains intact despite many attempts to subject it to civil administration. Two clauses taken from it are characteristic of the organization and its founder. No money received was to be funded, but simply spent, for Antoninus considered it a want of delicacy to traffic with alms for the faithful. No authority civil or ecclesiastic was to demand account of sums taken in, nor to take

⁹ Walker, J. B., *op. cit.*, p. 8.

upon itself the government of the society.¹⁰ In an age when charity—synonymous with love—has become an highly organized institution, these two points are noteworthy.

The career of our Saint as a Dominican was quickly nearing its end. The death of Archbishop Zarabella left vacant the See of Florence. After one whole year of dalliance, marked with plot and counter-plot of Medicean and anti-Medicean policy, Eugene IV named Antoninus as successor. It has been said, and not without reason, that Fra Angelico, then at Rome, was the one who prompted the Pope's choice. News of the appointment was joyfully received by the entire city, with the single exception of the leading actor. Fleeing from the honor, Antoninus got as far as a small seaport in Sardinia before his disguise was penetrated. Messengers from the Holy See met him at Sienna and informed him that it was the expressed will of Eugene that he should accept this latest dignity and return immediately to Fiesole.

San Dominico at Fiesole, the house of his novitiate, was the scene of the consecration. On March 13, 1446, the second Sunday in Lent, he came down the hill, stopping at S. Gallo's outside the walls to celebrate Mass; then he entered the city from the north, proceeding eastward to the Church of S. Pietro Maggiore, where was performed the mystic marriage of the archbishop to his sec. represented by the Abbess of the nearby Benedictine Convent. When that was ended he hastened to the Duomo, addressed his flock and took formal possession of his diocese.

When Antoninus became bishop, Florence was the marvel of the Western World. With the Medici again in power, the Humanistic Renaissance had received a new and vital impetus. Cosimo by his generosity induced the learned men of Europe to make their home at his court; he fostered art with a munificence rarely equaled in the history of patronage; and as one author states, "he showered attentions and pensions on savants, and a coterie of scholars grew up in Florence. 'He was', says Schaff, 'both the Rothschild and Maecenas of his age; . . . Cosimo encouraged scholars by gifts of money and the purchase of MSS without the air of condescension which spoils the gift, but with the feelings of respect and gratitude for superior merit.'"¹¹ Famous names of famous men who flourished during the reign of Cosimo and his house are many. To mention but a few, there were Aretino, Poggio, Pletho, Boccaccio, Ficino,

¹⁰Jarrett, *Bede, op. cit.*, p. 50.

¹¹Lodge, H. C., *History of Nations*, IV., 470.

Pico Giovanni della Mirandola, Cennini, Gaddi, Gioberti, and a large following of savants enshrined in History's immortal halls.

On the other side of the picture the colors are not painted in these brilliant and gaudy hues. War and Florence were ever close companions; the plague had played its major rôle only too well; the revole of the Ciompi in 1378 caused its share of trouble; in the same year the whole of Christendom was divided by the Western Schism; and while outwardly the city of Florence presented a front that was dazzlingly brilliant and magnificent in artistic splendor, yet many virulent poisons were infecting its interior. Poverty was common amidst uncommon luxury; vice thrived along with a philosophic cultivation of the True, the Good, and the Beautiful; horrible excesses were being perpetrated daily in the name of Justice; and on the whole the state of the city was not at all promising on the day of the new Archbishop's consecration.

Faced with such conditions, Antoninus felt the need of reform. Quite characteristic of the man was his very first move; he reformed his own diocesan clergy, instilling by his own example a love for the things of God. Working quietly and without undue haste, he proceeded to bring his flock back on the right path, *leading* them, in imitation of the Good Shepherd. Under his skilful guidance the children of the city enjoyed the care of an institution that he made truly home-like. For unfortunates and illegitimate children he had a special regard. His love for them may be witnessed even today in the well-known *Spedale degli Innocenti*, the Hospital of the Innocents.

Soon after taking office, he learned to know the horrors that the plague could bring. It struck Florence in 1446 and wrecked havoc. The record of the visitation is preserved in the literary works of the Saint. While he narrates the benefits bestowed by the city magistrates, the sums of money donated, and the relief given, he fails to mention the part he himself played in the terrifying game of fighting death. From the accounts of others we know that a familiar sight was that of the bishop leading his mule through the twisting streets and tending to the needs of body and soul of the victims. In the wake of the pest, a new nightmare shook the city in the form of an earthquake, bringing with it comets and meteors that threw the populace into a frenzy of fear. Had the world's end come? To quell their apprehensions, Antoninus was forced to write a treatise on the strange phenomena, "according to the mind of Aristotle and Albertus Magnus."

Thus it was, from day to day, year in and year out, that the

work of Antoninus took on and maintained its universal character. Neither personal sickness nor the press of business nor any other happening could stop his charitable hand. Where God's poor and suffering children were concerned, there Antoninus was found. As his Master did some fifteen centuries before, he too walked in the ways of the lowly; the oppressed he raised up; from his garments as from his Master's, virtue went out, and he found a warm place in the hearts of those whom his charity embraced. That he gave away all to help the poor is no matter of wonderment, for he was a Friar vowed to poverty; but that he went beyond his means in order to give, that is wonderful, for it is the blessed folly of the Saints. That he should have loved all men is in itself admirable, but that he induced all men to love each other is even more admirable, and that is a secret of the Saints.

In the decrees of Divine Providence, only thirteen years were given to Antoninus in which to do the work of his episcopate. Not the length of time nor what he did, but rather the manner in which he accomplished his task should be the norm of our judgment of him. By this standard his own age judged him, and its opinion may well be envied. Is it a mere coincidence that his contemporaries and posterity has known him under three different names and that each one begins with the one word *Father*?

Death, which touches every man but no two men alike, came to Antoninus in 1459 in his seventieth year. His life had been a gentle thing; his death had the same quiet air, as if at the very end he was sorry that his passing would bring unhappiness to others. In him the poor lost an invaluable friend and protector; popes, rulers, kings and emperors lost a sincere and wise counsellor; all were bereft of a noble friend.

His writings though not numerous are monumental, and more than remarkable when one considers the busy life he led and the scant training that had been his. A staunch witness to his erudition as a theologian is his *Summa Moralis* which merits him a place between Thomas Aquinas and Alphonse. It has been well said: "It would seem probable that our Saint was the first to develop the study of Christian Ethics on a scale so practical in treatment and extensive in scope."¹² By the historian, his *Chronicles* can not be passed over lightly. Lesser works have also found their way into print. Amongst these may be listed his *Confessionale* a composite of three separate works dealing with the Sacrament of Penance. A treatise

¹² Walker, J. B., *op. cit.*, 17.

written for the direction of certain pious ladies in the city, *Opera a ben vivere*, forms a valuable source for an intimate study of the Middle Ages, and its spiritual value can not be too greatly insisted upon. A short opusculum *De Ornatu Mulierum* and his *Sermones* have never been published.

Today when the visitor to Florence enters the city's hall of fame, he notices that amongst the statues of illustrious Florentines there is only one representing an ecclesiastic. Standing prominently in the Palazzo degli Uffizi, the statue of Antoninus is the fourth on the right as one enters from the Piazza della Signoria. Quite rightly have the authorities placed him beside Dante, who might well have written of him the beautiful words, so often quoted, that he made St. Bonaventure say of St. Dominic:—

"Messenger, he seem'd, and friend
Fast-knit to Christ; and the first love he show'd,
Was after the first counsel Christ gave
Then with sage doctrine and good will to help,
Forth on his great apostleship he fared,
Like torrent bursting from a lofty vein " "

³³ Dante, Paradiso, XII, 67, 91, Translation of H. F. Cary.

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TWO ESSAYS ON TWO GIFTS

I

CARROT PATCH OR GOLD MINE?

FABIAN MULHERN, O.P.



PRECIOUS things are of little positive value if their worth be not realized. A fisher of oysters might bear in his net a fortune and yet not realize it. A broker might drop onto the market a few shares of stock which would make him a retired gentleman if he but realized their worth. So in the workaday world wealth and power pass men by and touch them on the shoulder, yet they do not know it. In the realm of the spirit too this is true. We who have the Faith live on ground which conceals a gold mine. Poor and patched, spiritual beggars, we plod along because the rich deposits which lie beneath the back yard of our lives remain hidden from us.

Faith is a wonderful thing, but to live by Faith is yet more full of wonder. When the waters of Baptism,—which we, perhaps, endeavored to augment with a flow of tears—were poured on us, the virtue of Faith sprung up in our souls, but not alone did it come. Every plant is endowed by nature with an apparatus by which to nourish itself and by which it is protected. Faith, too, blossoms and grows vigorous, is guarded against the blighting elements of life, by the gifts of understanding and knowledge.¹ To be conscious or unconscious of these gifts will be to use them well or let them lie in us but half used. Faith will be vigorous or dormant to the degree in which its attendant gifts are active.

It is not an unusual thing in life to meet simple people who somehow seem to exude a spirit of peace. Things do not bother them a great deal. Their eyes are restful; they look beyond you to something else. Mysteries of God seem less mysteries to them, and they speak of the truths of Faith with a certain confidence, as if they were familiar friends. This is the gift of understanding. People who have exercised it on purpose do much more than say "I believe." In a sense they do much more

¹ *Summa Theol.*, II-II, q. 9, a. 1.

than believe. They have penetrated to some degree the cloud in which the truths of God are wrapped, and they know more and more of them as life advances. With the ears of the soul they listen attentively to every note that sounds in the divine harmony. As through the chords of a symphony the mind of a music lover darts to build of the falling notes the vision of the artist, so through the sentences of the creed the soul slips to see behind the words the truth of God.²

Thus it is that the gift of understanding nourishes and develops Faith by breaking through the rind of divine truths and feeding on the rich fruit within. But always we have to live in the world of created things where passing beauties are apt to wrap an arm in ours and make us tarry with them, forgetting the greater beauty which is ahead. The things God has made tend to make us forget God for themselves. This is the problem of temptation which can fix on Faith and sap its vitality, eventually perhaps to kill it. Understanding nourishes Faith; the gift of knowledge protects it against the stings of worldliness.

Man's mind, weakened by the violence of original sin, is easily deceived and all too readily is blindfolded into running after the false. By the gift of knowledge ignorance is dissipated, things appear in their true light, truth is embraced. To judge all created things in their proper perspective, to measure everything created according to its correct value,—this is the function of knowledge. By it we see what we should believe, and through it are we impelled to follow those things which pertain to Faith.³

We shall notice that the people who best practice their Faith are the ones who gauge the happenings of life according to their essential value. Failures and difficulties are more calmly accepted by them, for they see their relation to the purpose of life. Money, position, fame, are not despised, for these too are the gift of God; but the light of knowledge shows them to be only a way to something higher. Indeed, the soul enlightened by this gift sees splendor and plainness, possession and poverty, sickness and health, as related in all things to the Eternal Father, since from Him they come and to Him they lead. Nothing is mean, nothing is low,—except sin. All things are good. The best are the things of God.⁴

² *Ibid.*, q. 8, *passim*.

³ *Ibid.*, q. 9, *passim*.

⁴ *Ibid.*, art. 4.

Where one of these gifts abounds the other is sure to flourish. Those who are steeped in the understanding of the mysteries of Faith, whose lives find their impetus in the Trinity, in the Son of God, in the Eucharist, these are the ones who can smile through the tears of sorrow, "God's will be done." One who has saturated himself with supernatural doctrine, can best accept the reverses of life; for he measures the temporal in the scales of eternity.

The value of these gifts which are our possession is incalculable. Yet they are ours to use or not to use. We can do with them what we will. But to let them lie slumbering in our souls while we go on about the ordinary business of living is to plant with carrot seeds ground which holds a deposit of gold. Faith is a beginning of the beatitude which is ours by heritage, but even here we can come into our patrimony through the gifts which disclose to us the treasures of God. It is foolishness to be satisfied with the tatters of an inoperative Faith when we have at hand the means to spiritual splendor.

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JOHNNY'S PREDICAMENT

LUKE SCHNEIDER, O.P.



JOHNNY was in a predicament. To make his story short, he had perpetrated no less villainous an act than the one here narrated. His dad had given him a huge puzzle map of the United States. Now Johnny had a keen sense of how things should be, and he soon became disgusted with a certain apparent falsity in that map. New York was a dog's head. His mother had told him so and he himself had recognized the fact. Moreover, he saw the incongruity. A dog's ears should be perked up. After a few days, Johnny fell prey to temptation and set about rectifying the error. New York was swung around and the dog's nose pointed directly at the mighty Atlantic. This procedure demanded a bit of whittling on several other states of the Union, but this was of no concern to Johnny. He was delighted with his masterpiece. He showed it to his brother. Much to his chagrin, he was laughed to scorn. No wonder,—for he had whittled off the map the very ground upon which he stood! Now he recognized the masterpiece for what it was, a mess. It looked nothing like the geography map.

So it had happened, and Johnny all atremble feared what his angered Dad might do if anyone told him. He tried to rectify the mistake, but to no avail. He merely made matters worse. There was but one thing to do: he must courageously face the difficulty.

Bethinking himself, he decided on contrition and penance. His timid and stammering confession and promise of amendment were soon over. The matter was well weighed, the decision was favourable: Johnny was to help his brother reportion and reface the map. He was most docile to his brother's every command, and soon the work was done. Once again the map recognized the home town, and all the pieces fitted together. Johnny had learned much in the restoration of the map. Geography was very easy for him after that, and he was

always content to leave maps as they were, because he had learned the reason for the map and its essentials.

How like to Johnny's predicament is that of many another mortal! There is another map, far more wonderful even than any map of the world, a map that has depth as well as length and breadth. This is the map which exists in the mind of Almighty God alone. It is the map of all creation, so closely interwoven in itself that it allows for no waste. All creation has a definite place in this mighty plan; every creature is restricted to a certain sphere. Whatever man is guilty of disrespect for the limits or bounds of another creature, in a sense whittles away something from the state of that creature. This defect however is for the most part to his own loss. His relation to that particular creature was in some way to benefit him, but because he violates its use, he renders impossible to himself the acquisition of that benefit.

Who among men are not guilty of such violation, slight though it be? It must be admitted that even the just fall. Yet, this is to the glory of the creature's capacity for perfecting itself. Complete perfection will never be realized in this life. Men can always go higher. But those who spend their energy in attempts to realize the truth of their lives are already on the high road to happiness and freedom: In such freedom all fetters are broken, and the gifts of God flourish to the good of the soul concerned. It is obvious then that a true understanding of our map is indispensable. But to what avail is the mind of man when things so far above it are concerned? Reason, although generous enough in its own order, can play no part in judging truths that are above it. The dog's ears perked downwards stare reason out of countenance. Without aid, reason will lead man astray in his judgment of the things above nature. He must admit that of himself he cannot cope with the difficulty. He is in a predicament. But his condition is not as bad as Johnnie's was; for he knows from the very beginning that the Heavenly Father has given him not only His Omnipotent Son to direct and save mankind, but also the Holy Spirit to complement his vain efforts. Of him the only thing required is an earnest effort at self-discipline and docility to his Director.

Rolling back the curtains of time, and traversing the wide world with the speed of thought, we come to rest on the summit that shades the Lake of Genesareth and the city of Capharnaum. We harken to a Voice that breaks the silence: "Blessed

are the clean of heart, for they shall see God."¹ And again: "Blessed are they that mourn, for they shall be comforted."² It is the Master, our Director. Is He speaking to us? He speaks indeed to His Apostles, the Salt of the earth. Here, then, is food for a Thomas Aquinas and all others who would be salt of the earth. But many others are present,—rich and plebeian, Jew and Gentile. To them also Christ is speaking. His word is meant not only for His hierarchy, nor for His saints alone; even Judas is there. We must not lose the significance of that varied audience; *we also are represented there*. Let us give ear, even as the Angelic Aquinas did. He saw the all important member represented there,—himself. His Master spoke. Thomas was a part of the great map of creation. It was important that he know his bounds.

We, too, must listen with him. Any other action will of necessity withhold our progress in the spiritual life, and deaden somewhat a lively hope that is ours. Let us without loss of time ponder with St. Thomas the Master's Words.

"Blessed are the clean of heart, for they shall see God." In each of the beatitudes, Our Blessed Lord blessed those of a certain virtue, and then by way of encouragement pointed out to them what their reward should be. Here Our Lord extols the clean of heart. The heart is used to signify the will, the source from which man's desires flow. Now, the human will is a very strong factor in the acquisition of a free mind. Therefore, that the mind may see the whole object upon which it is working, the will should be in perfect accord with the intellect. Thus it is that the most impossible men to convince are those who *will* not be convinced. Our Lord, then, promises that if all wilful impediments are removed, the soul shall see God. According to St. Thomas, this reward is effected through the Gift of Understanding.³ By removing wilful impediments to understanding, we render the intellect docile to the purging powers of the Holy Spirit.

Even on this earth, God begins to fulfil the promises His Son made to those who practice the Beatitudes. Yet the Scriptures tell us that no man has seen God. Is Christ's promise in the sixth Beatitude, then, rendered vain with regard to the present life? By no means. The Scriptures speak of that perfect

¹ Matthew, v, 8.

² Ibid., 5.

³ Summa Theol., II-II, q. 8, a. 7.

vision with which we shall see God in Heaven. There is another vision with which we can see God even in this life. This is the vision or sight which pertains especially to the intellect. In Christ's promise, it refers to something more than simple knowledge; it refers to that deeper knowledge which realizes what is behind the object known,—the knowledge we commonly call *understanding*. It enables man to see more clearly the plan of the Mighty Architect of the Universe. The traveler comes upon a replica of the guillotine; he sees it and therefore feels himself a competent authority on that sort of instrument. The revolutionist looks upon the same thing, and would like to inspire all men with the beauty he discerns in it. The young divinity student comes closer to an appreciation of it, and knowing that what the revolutionist calls beauty is treachery, he sees the true beauty it signifies. In the first two cases we have examples of the knowledge which man can attain concerning the things of earth. In the third case, that of the divinity student, we have an example of the understanding of God and the things of Faith given to the clean of heart,—to men living in the state of grace.

Some knowledge of God is possible to the man who is without Faith. But for that higher knowledge which understands the mysteries of God to a much greater degree, though still imperfectly and by no means comprehensively, supernatural Faith is required. This is obvious, for the man refusing to assent to the truth of God has no grounds for understanding it. Since, as St. Paul teaches us,⁴ Faith is living and active only when it is founded on Charity, sanctifying grace, the principle of charity, is necessary also for such understanding. It is men in the state of grace who are the clean of heart, to whom Christ promised that they would see God. How is this promise to be fulfilled on earth? Man cannot penetrate further than his powers will, and these things are above the natural powers of reason. The only possible solution is found in the gift of the Holy Spirit that is called Understanding. It is in this gift that we are enabled to pierce further the depths of the mysteries of creation. Almighty God deigns to give this gift to all who are in the state of grace; its cultivation depends on the will of man to increase the life of grace in his soul, and upon the Holy Ghost. Man prepares himself by prayer and a steadfast practice of the moral virtues. Thus he strengthens his Faith, which may be said to be the source of the gift of Understanding.

⁴1 Cor., xiii, 2.

It is, then, by this gift of Understanding that a man is enabled to penetrate deeper into the things of Faith, without, of course, arriving at a comprehension of the mysteries. And he truly may be said to understand these things, endowed as he is with spiritual keenness similar to that of the divinity student who understood more truly the replica of the guillotine. He can penetrate more deeply words, signs, appearances; he sees the cause in the effect and the effect in the cause.⁵ For him the action of the priest in elevating an apparent piece of bread over his congregation is a petition to the King of kings to bless the poor wretches, for whom at the will of the Father and by the power of the Holy Spirit He deigned to become incarnate of a Virgin. He understands this in a way that would be impossible to human reason unaided by the Holy Spirit.

This gift must not be confused with that other gift which is known as Knowledge, to which corresponds Christ's other promise: "Blessed are they that mourn, for they shall be comforted." St. Thomas gives us a very beautiful explanation of this Beatitude.⁶ He sees in the mourner not the selfish soul who feels himself certainly numbered among the blessed because he accepts crosses which he could in no way avoid, but rather the soul who has failed in the appreciation of the gifts and creatures of God, who, dissatisfied with his situation in the map of creation has whittled it down in his efforts to embellish it, but now with contrite heart seeks after a true appreciation, that he may be joined again to God. To such mourners Christ promises comfort. This is given in a knowledge of the true order of creatures to God. Joy is given to the sorrowing heart and knowledge to the intellect of the mourner. This Knowledge is a gift of the Holy Spirit. Like Understanding, it comes to the soul with Sanctifying Grace and is, as it were, an intuition of the spiritual order. By it the soul is empowered to make a true judgment concerning created things in their relation to God,—a judgment that is not arrived at through the reasoning powers of man alone.

It is by no means our contention that the less favoured in intellect will by the cultivation of these gifts flower forth in lengthy processes of reasoning that will shame the genius of the day, nor would we give the impression that every genius is

⁵Tanqueray, Adolphe, S.S. *The Spiritual Life* (2nd ed., Tournai, 1932), n. 1345.

⁶*Summa Theol.*, II-II, q. 9, a. 4.

the product of the workings of the Holy Spirit. But we do contend that in these gifts the most ignorant will find illumination with strong conviction, that every man of genius would be more firmly established in truth if the Holy Spirit worked within him.

Who dares question the fact that many a dog's ear seems topsy-turvy in the great map of creation? It is foolish to deny it. When all mankind fell in Adam, the Heavenly Father decreed that man was to suffer. But against this decree, aggressive temptations are everlastingly arising to infringe on the rights of other creatures animate or inanimate, temptations luring man to augment his importance in the world. This incessant urge to "whittle" tends to wipe God out of man's life. One who has whittled and whittled in an attempt to throw off the burden of his restrictions finds himself yet more fettered. Because he refuses to suffer, he is made to suffer more. To him the glory of the guillotine is the suppression of God, the Judge, on the earth. But well may his misconception be laughed to scorn, for the guillotine is an inverted dog's head made straight in the plan of God.

Why remain in our blindness? When will we throw off the fetters of pride and the restriction of self-esteem? When will we admit the glory of our own humble place in the map of creation? In that day, the light will be given us to see the God of freedom, in Whom alone, Truth can be known.

"ARMA VIRUMQUE CANO"—II

REGINALD COFFEY, O.P.



It is not my intention, in this article, to propose Cortez as a model for Catholic youth or to offer him as a possible subject for canonization. I am merely trying to show him for what he was, a great soldier and a fervent Catholic. These two points should not be difficult to prove. Every historian who has studied his record in the Mexican campaign has admitted, sometimes grudgingly enough, that the man deserves a place among the great soldiers of all time. The Pope himself recognized his religious zeal to the extent of calling him "the sword of Holy Church."

He has been accused of being a butcher, yet he never took a life wantonly. The cruelty of Cortez and Spanish cruelty in general have been greatly exaggerated. The Spanish were no more brutal than the British. This statement must pass at its face value. It has the proportions of a doctoral dissertation, but here it is but a digression and no space can be spared for its development. Suffice it to say that the same type of historiography that has attached the name of "Bloody Mary" to the daughter of Henry VIII principally because she was a Catholic, and the name of "Good Queen Bess" and "The Virgin Queen" to her sister who was neither good nor virgin, is responsible in large measure for the perpetuation of the legend of Spanish cruelty and British godliness.

Cortez has been accused of greed, yet he spent the greater part of his huge fortune in the service of an ungrateful king. He has been charged with the enslavement of a nation, yet he was the New World's first anti-slavery agitator. Possibly, the point in his character most difficult to condone, from our modern standpoint, was his open and lifelong flouting of the sixth commandment. He was a zealous apostle of that religion which in all ages, even the most corrupt, has steadfastly preached the doctrine "Blessed are the clean of heart." He was an ardent devotee of Mary the Queen of virgins, chastity incarnate. Yet, with all his zeal and devotion, his own conduct in some respects was little better than pagan. Many historians have recognized this contradiction in his character and have tried

variously to explain it away. The simplest explanation seems to me to be the obvious one. The same hot blood that courses through the veins of the hero flows through the body of the saint. But in the latter it is carefully tempered by bodily mortification. The same great passions that inflame the heart of the warrior enkindle also the heart of the saint, but in the saint they are directed to other and better ends. Sometimes these passions, as in the case of a Dominic or a Thomas of Aquin receive, by the grace of God, proper orientation in childhood. Sometimes the proper direction is given them in later life as happened in the case of Loyola, who, struck down by a canon ball, saw the heavens in a new perspective from his prone position. The ways of God are mysterious. Cortez as a young man had had his leg broken also, not by a cannon ball, as did Ignatius, but in a fall from the window of a mistress. The fall did not shake the scales from his eyes as it shook them from the eyes of Ignatius. Possibly the difference between Ignatius, the saint, and Hernando, the sinner, who were both so greatly like in physical makeup, may be best illustrated in the Ignatian prayer, *Suscipe Domine*. To Ignatius his faith was his everything, his God was his all. To Cortez his faith was a powerful motive force but not his everything, his God though a considerable portion to him was not his all. In a word, Cortez would have been an exemplary Catholic were it not that he had the passions of a saint, directed by a will not entirely lost in God.

But on with the campaign! After leaving the kingdom of Tlascalala, Cortez entered territory inhabited not by subject nations but by peoples who were of Aztec blood. From this point on there was no respite; he had to fight every inch of the way. It seems almost miraculous that his force was not entirely destroyed. As he approached the lake-girt city of Mexico, he was once more met by envoys of Montezuma who extended to him an invitation to visit the city peacefully. When the Spaniards had crossed the great causeway leading to the almost mythically beautiful capital of the Aztecs, they were met at the gates of the city by the august Montezuma himself, who quartered them in the most sumptuous of his palaces and gave them the freedom of the city. He himself served Cortez as a guide, showing him his riches, his vast market places, and finally the foul and bloody temple of Mexitl. From the top of the great temple Cortez surveyed the wonderful city, making a mental map of the causeways leading to it.

Here once again the apostolic spirit of Cortez almost proved his undoing. Through Marina, Cortez explained to Montezuma that the Aztec gods were not gods but devils, that their statues should be de-

stroyed and in their stead erected statues of the Blessed Virgin. The angered Emperor replied that should such a sacrilege be attempted not even he with all his power could prevent his subjects from rising and slaughtering Cortez and his men like rats in a trap. Cortez realized to the full extent just how dangerous was his position and he decided on a bold stroke, namely, to capture Montezuma and through him rule the city.

It was villiany of the deepest dye, treachery of the worst kind, but it was a plan that could have been conceived only in the brain of a genius and carried out only by a man who knew not the meaning of fear. In execution it was most simple. It consisted, this major military operation—the capture of an emperor—of Cortez with a few of his men walking into the throne room of Montezuma and putting irons on him, overawing his guard by threats to kill their ruler should any of them make a false move. The royal hostage was bundled into his magnificent litter. His shackles were hidden, and he was borne to Cortez's quarters. For about two months the invader ruled Mexico through his puppet, and by his orders all the gold that could be obtained was brought to the city. Then once more Cortez's religious zeal almost destroyed all that he had thus far accomplished, for when he sent forth an order for the breaking of the idols pandemonium burst forth and the infuriated people all but brought the city down about his ears. But by having Montezuma address his subjects at the proper moment, an armed revolt was forestalled.

At this critical juncture, Cortez was forced to leave Mexico with a detachment of his men to crush a large force of Spaniards who had been sent by the governor to capture Cortez and bring him back to Cuba in irons. In his absence Alvarado, his rash lieutenant, watered the seeds of revolt by an unprovoked massacre of the Aztecs, when unarmed they were performing a ceremony of propitiation to their gods. The city was in an uproar by the time Cortez returned, and to quell the people Cortez sent one of his hostages—Cuitlahuac, a nephew of Montezuma—as an ambassador to them. In doing so he committed the worst tactical error of his career. All that the people needed was a leader of the blood royal to turn their disorganized riot into a real revolt, and Cuitlahuac was a leader of remarkable ability. The mob metamorphosed into an army stormed the palace. Once more Cortez reached up his sleeve for his ace, Montezuma, but the people had tired of the mountebank and his monkey, and the act was jeered. They hissed and booed and stoned the sacred person of their once mighty emperor. Montezuma, al-

ready weary of life, died of the shock. There was only one thing for the Spaniards to do,—attempt to leave the city and die fighting if necessary rather than on the sacrificial altar. The valiant host charged the massed Aztecs and fought their way to the nearest causeway, only to find that all of the eight bridges had been destroyed. Their only retreat was cut off. The sinking sun found the Spaniards trying to fight off their attackers and replace the bridges at the same time.

After three days of horrible struggle, Cortez decided that such a course was useless. He thought that one portable bridge, carried by six hundred Indian allies, would serve the purpose. The bridge was finally built amid constant fighting, and midnight of Saturday, June 30 was chosen as the time of retreat. Even at this desperate pass, Cortez refused to relinquish his booty. He assigned eight horses and sixty porters to the task of carrying out the king's share of the spoils and sixty porters to carry his own share. The rest of the great horde was piled up on the ground to the amount of \$4,000,000, and the soldiers were invited to help themselves—grim irony! Then the army started its retreat once more. That night is known in Spanish history as *La Noche Triste*, the sorrowful night. The portable bridge failed to work, for it was impossible to manipulate it so fierce was the Indian attack. The invaders were hard pressed on all sides. The retreat became a rout. The next day Mextl once more enshrined on his mucky altar looked down with his horrible grin on many a writhing Spaniard. How a man escaped alive from the city is a question that defies the explanations of the best historians. It seems probable to me that Mary did not forget her erring but fervent votaries in their hour of tribulation. Of 1200 Spaniards who started the retreat (Cortez had enrolled the men sent to capture him) only 550 survived. All the cannon had been lost, and all the muskets but seven. Of crossbows, only twelve remained. The Spaniards were an army without arms with their hardest battle still before them.

Cuitlahuac, determined on exterminating them, had followed across the causeway. But he was outwitted by Cortez, who succeeded in getting his weary, starving rag-men into the mountains. Cuitlahuac, however, was not to be denied his revenge; so, gathering all the warriors he could muster, a force of 100,000 armed men, he awaited Cortez at the pass of Otumba. The battle that followed sounds like a fairy-tale, but it has never been denied by an historian of merit.

Outnumbered 2000 to one, the entire Spanish force knelt and prayed fervently to our Lady, to their warrior saint, Jago, and to St.

Peter, the special patron of Cortez; then, with a courage that only faith can give, they threw themselves on the massed enemy. The poor starving soldiers fought for hours. Twice they were entirely surrounded until, to quote Bancroft, "A feeling of suffocation and deadly despair comes over the Spaniards as the dusky host fold them in closer and yet fiercer embrace. Hot falls the blood-reeking breath upon their faces, as, flushed with success and sure of their victims, the foe lay hold of the Spaniards to drag them away to sacrifice. Rare offerings to the gods indeed, are these magnificent men! And such they will surely become if Mary, Santiago, or the ready genius of Cortés appears not quickly to the rescue. But how shall there be a rescue? What rescue is there to the sinking ship alone in midocean? Can this Cortés for the release of his comrades baffle death like Hercules for the release of Alcestis?"⁴

Yet the rescue does come. Once more the genius of Cortez saves the army, with another seemingly mad plan. Espying the golden banner of the Aztec commander in the center of the copper horde, he calls his two aides, Alvarado and Sandoval, to his side and challenges them to follow him. Then, with the names of Santiago and San Pedro on his lips, he throws himself with flashing sword into the thick of the enemy, followed by the two men who, next to himself, were the greatest fighters then alive. He reaches the general's litter, kills many of the picked bodyguard and dashes the Aztec chieftan to the ground. The Herculean feat saved the day. Filled with confusion and superstitious fear of this invulnerable devil, the Aztec ranks break and a disordered flight is underway. "Military authorities agree," says Robinson, "that Cortez displayed at Otumba the highest attributes of martial skill. His disposition of weary, ragged troops, unsupported by artillery in attacking an army that outnumbered them 2000 to 1 was simple genius."²

After the great battle, Cortez fell ill with a fever which almost claimed his life. He was nursed through it by the devotion of Marina, and on his recovery started making plans for the siege of Mexico City, which he had resolved to take. The account of his masterly reduction of the city is too long to be included in this brief sketch. Suffice it to say that on August 13, 1521, after seventy-five days of blockade and siege, the city fell into his hands. Cortez then dropped his rôle of conqueror and became a builder. The day after the capture of the city he issued orders for its reconstruction and, in a few

¹ Bancroft, *op. cit.*, p. 500.

² Robinson, *op. cit.*, p. 237.

months, with all signs of battle completely erased, the temple torn down and a Catholic Cathedral in process of erection, Mexico City had been transformed into the beautiful Christian metropolis of the New World. Cortez ruled for some time as military administrator, in which office he showed himself, like Caesar, as adept as in the art of war. He was the best governor Mexico ever had; just, merciful, a champion against enslavement of the Indians, and an ardent advocate for the spread of the Faith which Franciscan and Dominican friars were soon preaching over the length and breadth of New Spain. He founded the *Hospital of Jesus*, which still stands in Mexico City and is still supported by a fund bequeathed to it by Cortez—that is, unless the fund has been confiscated by the present greedy government.

His last days were troublesome ones. Assailed by enemies on all sides, he was involved in one lawsuit after another. He lost the favor of the king and in losing that he lost his post as governor. He twice sailed for Spain; once to receive the thanks of his emperor, Charles V. At that time he was a national hero. The second time, fifteen years later, with the greater part of his fortune spent in a fruitless search for more lands to conquer for his king, he came once more to the homeland to find that he had been forgotten by both king and people. But while he lived the Indians never forgot him. When he lost his post as governor, the Indians refused to recognize his successor and moved with Cortez to Tezcuco where he remained, for them, the chief man of the kingdom. Had he been minded to stir up a revolt, as the king so foolishly feared, he might easily have done so then. He died at the age of sixty-two in a castle near Madrid, Dec. 2, 1647, while on a last trip to Spain to plead for justice to the deaf ears of Charles V. His great soul answered its summons to that tribunal whose Judge alone is capable of passing sentence on Hernando Cortez.

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"PEACE; FEAR NOT"—II

SEBASTIAN CARLSON, O.P.



IOGENES, the legend says, sought long and far for an honest man. We are told that he laid aside this mortal clay before his storied lantern. Ponce de Leon capped twenty years of adventure in the West Indies by a fruitless search for the fountain of youth in the Land of Bimini. In our own day—to take a more serious example from a serious quest—John L. Stoddard walked in Darkness for a lifetime to find Light. Perhaps Diogenes might have rested his weary limbs on the couch of Death more easily if someone had propped a French mirror in his path before the Last Lover beckoned. Destiny would not have withheld the will of his lips from the adventurer of the Spanish Main if he had sought Him Who could renew his youth like the eagle's. Nor would the ex-Agnostic and Rationalist have wandered so far from the Faith of his Fathers if, in the words of the song, he had known that his castles in Spain were out in his own back yard.

Man has a tendency to seek afield what he has at home. Stupid and unfortunate? Yes, but pitifully human. When Adam trudged from Paradise in the light of a flaming sword, the Common and the Found and the Plain remained behind with God's Angel in the Garden, but the Unique and the Occult and the Complex took up their lodging in his heart. Along with the Creator's curse to eat bread in the sweat of his brow was Ignorance's curse forever to seek afar what is near, to puzzle out dazedly what is of crystalline simplicity.

So today, the Children of God seek Peace through the forests of the night, though they have it in the chambers of their heart. Their heavenly spouse is Charity, of whom is born to them Peace. If they will but recognize the child as their own, they need no more wander the world with Diogenes' lantern, nor plough the main of Life for the Fountain of Youth, nor search endlessly and vainly the tranquillity of Light. The de-

sire of their lips they possess and have long possessed, hidden in the secret of their hearts.

For—as was shown at the conclusion of the previous paper—peace is inevitably an effect of charity. Every man has peace who is free from mortal sin.¹ Perhaps it will be well to show the truth of this once more, inasmuch as it is the crucial point of the question.

Charity, we know, is more than kind talk and almsgiving; first and foremost it is love of God. It involves intimate association with Him really present in the soul by grace. It is a friendship unspeakably more intimate than the love-union of any two creatures on this earth. Far more than any human friendship then, it results in joy and happiness. Creator and creature are gladsome in each other's company.² Truly indeed, the creature may not *feel* the bliss of this lofty friendship, nor experience any sensible sweetness in it. It is something he has, but does not have to feel. If he does sense a joy in God's abiding presence within, that sensation is purely accidental, a mere overflow of the internal and spiritual happiness in his will.

A friendship of such a sublime nature is all-absorbing, influencing the human party to esteem all else in its light. It gives a man that which he was principally created to have,—God. It makes the creature value God above all other friends and all other goods, and regard his union with the Divine as a yardstick to measure his other desires and cravings.³ His whole being tends toward God, and his every action is referred to Him; his will is united with God's Will.

Moreover, he recognizes that his fellow creatures are as dear to God as he himself is, and like himself capable of sharing the Divine Friendship. He sees that they crave and desire true happiness just as he does, and he finds himself hoping that they attain it. He helps them when he can, or at the very least when he must, so uniting his will to their wills.

Everything within this friend of God is as one! There is calm order among the forces of his own nature, between himself and his neighbor, between Himself and God. He is at peace with the whole universe and its Maker; the pearl of great price is in his hands.⁴

¹ *Summa Theol.*, II-II, q. 29, a. 3.

² *Ibid.*, q. 23, a. 1; and q. 28.

³ *Ibid.*, q. 25, a. 1; q. 26, a. 2.

⁴ *Ibid.*, q. 29, a. 3.

That he should not possess this pearl is impossible. Desire is love's arrow, winging its swift way through the air, knowing no rest until it rests in the heart of the beloved. But when it has buried itself deep in its targe, it is still at last. Then love's desire is satisfied; joy's turn is at hand; and joy implies rest in the possession of good, which is peace.⁵

If all the good people in the world could read this, they would smile, then sigh, and shake their head wearily. "No," they would say, "this is not true. It sounds beautiful and pleasant, and for a moment it warms the heart; but it will not stand against the strong gale of experience. Life is rough." Indeed, despite their falls and venial sins and imperfections, such people love God and love Him dearly. Yet they claim that they know no peace and do not really expect to have it till they have purged their souls snow white in the icy waters of tribulation,—till they are old and their blood is sluggish, and grace finally becomes stronger than nature. Peace is to be the golden treasure at long last unearthed by the spade of time—just before it begins to turn up the sod in God's acre.

In a sense, this is true; man in this life cannot swim in the river of peace promised by God to the heavenly Jerusalem.⁶ Notwithstanding this, he can quaff large cool draughts of its flood, and lave with it his burning brow and temples. But he pleads that he cannot *feel* the water caress his skin, that he cannot sense this peace of charity, so that it is worthless to him. Alas! Such a man has unwittingly pulled down from the wall of his heart the precious heirloom of his fathers, rolled it up carelessly, and borne it aloft to the attic of forgetfulness, there to collect dust and cobwebs beside the broken relics and faded letters of a day that is dead. He has thrown his best suit into a corner, and wonders why he must be clad in a rag. Though his pantry is full of choice, nourishing viands, he seeks avidly the crumbs that fall from the table of the world. His hearth is bright and warm and quiet, yet he is out in the night and in the storm, buffeted by the wind and chilled to the bone by the rain. Who will call him home? Who will dry his quivering limbs, clothe him in the soft warmth of his own garments, place his own meat before him, help him bring down the old masterpiece from the garret, and hang it high before his eyes? Who

⁵ Gredt, Joseph, O.S.B., *Elementa Philosophiae* (6th ed., Fribourg, 1932), 508, 1.

⁶ *Isaias*, lxvi, 12.

will make him understand that because he has God in his heart, he has peace? If he could but see that it is something to have and possess, though not, perhaps, to feel! If he could but *realize that he is at peace*; that in his quest for a tranquil life he has been overlooking what is primary and essential, and craving for what is secondary and accidental! If he could not only know but be convinced that his castles in Spain are towering in his own back yard!

To enjoy this knowledge and realization and conviction, all that he wants is good will and an understanding of his own nature. In Christians, the former is presupposed. The latter is a knowledge that man's nature is complex, partly sensitive and partly rational. Man feels; he thinks and wills. His more important part is rational, his less important part sensitive. Therefore it is with his will and his reason that man is to be most concerned. Now neither of these powers can be felt; both of them are spiritual, both are independent for the most part of sense, which is their servant.

An active knowledge of such truths helps one to understand that there is nothing on this earth save mortal sin that need disturb peace of soul. If one wills to be at rest, neither insensible creation nor the opposition of one's fellows nor the lower appetites' fierce champing at the bit of reason can rouse the heart from its divine slumber. Conceive if you will a world thrice as noisy in its civilization as our own; triple and quadruple its bustle and speed and man-made thunder. Then admit with every sound philosopher that all this necessarily jars through the nerves and senses, reels drunkenly into the imagination, upturns the memory, and falls upstreperously against the intellect. Admit it, I say; what then? Is your peace gone, because your nerves are bad? It need not be; for peace is a thing of the will, and the will is free to allow or to forbid the senses to upset it.⁷ She is queen on her throne, and alone can throw herself off. No subject of hers can prevail against her unless she gives him leave. Serenely she sits and reigns, though Rome tumble in flame and ruin at her feet.

Perhaps it is an enemy who is so successful in destroying inner serenity. Association with him is unavoidable; porcupine fashion, he bristles minutely and hourly with opposition. You are a Catholic, and try to live up to the principles of your religion; he is an atheist, and succeeds admirably in living down

⁷ *Summa Theol.*, I-II, q. 10, esp. a. 3.

to the basest and most unprincipled practices of paganism. You do your utmost to get along with him; he hates you enthusiastically, taking every opportunity to let you know that the war is not over. Such a case would seem absolutely to rule out concord, since according to its very definition concord implies a union of wills and desires. He is seeking the pleasures and satisfactions of the world and the flesh while you are seeking the fulfilment of God's commands. But even here, peace is quite possible,—though it be peace not at all as the world gives. Though you cannot unite your will to his by wishing him success in obtaining sinful pleasures, still you can do so by wishing and praying that he obtain what is truly his happiness in this life and the next: God and grace, the life of God. This is truly to unite your will to his, and that is all that is essential to real concord.⁸

Or is it a close friend or near relative who is causing so much unpleased turmoil of heart? Two persons intimately bound together can be of extremely opposite characters or of extremely opposite viewpoints. They can clash like misfitting gears over a question of paring apples or striking the breast at the Agnus Dei. They can come to verbal swords' points over such indifferent and trivial matters as when to water the budding roses, and the monk is not unfrequently heard complaining against his fellow religious,

"When he finishes refection,
 Knife and fork he never lays
 Cross-wise, to my recollection,
 As I do, in Jesus' praise.
 I, the Trinity illustrate,
 Drinking watered orange-pulp—
 In three sips the Arian frustrate;
 While he drains his at one gulp!"⁹

How needless all this disturbance over things as natural as the clashing of personalities and difference of opinion! A man's opinions spring from the reasoning of his intellect; peace demands not union of intellects, but union of wills.¹⁰ If I can realize that you wear tin shoes and drink warm milk and refuse to kiss your children because you opine that this is the only way to live long in the land that God has given you, your logical

⁸ *Ibid.*, II-II, q. 29, a. 1, ad 1.

⁹ Browning, Robert, *Soliloquy of the Spanish Cloister*.

¹⁰ *Summa Theol.*, II-II, q. 29, a. 3, ad 2.

idiosyncracies will in no way impede the calm of our friendship. It is up to myself to choose concord or conflict.

Finally, it may be from one's own self that the greatest impediments to peace seem to come. Temptations shake the soul from foundation to topmost peak, doubts and anxieties trouble and harass it, failure or ennui overwhelm it. Loneliness and pain in their mute but terrible way apparently corrode the very rock on which the soul stands. Yet, if peace is gone after any onslaught that proceeded from the inner self, it is not that the siege has been successful, but that the soul has shown ignorance and impotence by yielding impregnable towers to powerless pygmies.¹¹

Christian men and women then who are puzzled because they enjoy no peace in this vale of tears, will do well to meditate profoundly on the supposed reply of Marie Antoinette to her minister when he told her of the starvation of her people. "They have no bread? Then let them eat cake." The lovers of God must fast forever from the false bread of quiet and content munched so greedily by the sinners of this world; yet if they will, they can banquet perennially in the plenteous pantries of the Prince of Peace.

¹¹ *Ibid.*, I-II., q. 10.

CONTEMPLATION

CAMILLUS LILLIE, O.P.

Intent upon the blue and vaulted wall
That hems the wooded hill and verdant dale,
The friar contemplates that star-pierced veil
In silent wonderment. Thoughts rise and fall.
Beyond, he sees the rugged mountain tall
Push through, dividing clouds that trail.
The jagged, silvered spears that still prevail,
And all but pierce the floor of Heaven's Hall.

But farther still his thoughts are wont to rise
To things sublime; they, stripped of ragged dress,
Transcend defining clouds of time and space.
At last, he dwells with Saints in mystic guise;
The world forgot, he finds it sweet to press
His lips to Wisdom's Fount, and drink of grace.

THE ASSUMPTION IN TRADITION

MAURICE CONLON, O.P.



SINCE the solemn definition of the Immaculate Conception on December 8, 1854, devoted children of God's Holy Mother have turned their attention and hopes toward her glorious Assumption. Written records of this tradition, in fact, go as far back as do those of the Immaculate Conception. The Assumption is aged in the consciousness of Catholic tradition, transfixed, as it were, to the hearts of all followers of Christ. So remarkably glorious indeed are its historical records that it might be pictured as a brilliantly illuminated chariot of triumph rolling majestically along the highways of centuries. Only twice was it threatened, but almost instantly innumerable theological and saintly mechanics hurried to the wheels, and the beautiful chariot continued on until our time. The Catholic world today is looking forward to the time when God in His Providence will will that what has been a strong tradition from the beginning will be solemnly defined as a dogma of faith.

Just when the Assumption took place it would be extremely difficult to determine. However, historians have speculated concerning this, and Baronius assigns it to the year 48 A.D. In the early Church, the feast which commemorated this event was entitled *Our Lady's Slumber*,¹ which meant not only her peaceful death but also the brief time that her body was in the tomb. Yet this was not its only signification. No less a witness than St. John Damascene assures us that the glorious transition into Heaven was included in the celebration, just as we now celebrate both of these events on the fifteenth of August and call the feast *The Assumption*.

There are no written records of the tradition which date further back than the middle of the fifth century. The writers of the New Testament made no direct and explicit mention of it, and it is noticeably absent from the works of the ecclesiastical writers of the first four centuries. Some reasoned from this to its denial, but their

¹ *Dormitio Beatae Mariae Virginis*.

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THE ASSUMPTION

arguments presupposed the repudiation of Tradition as a font of revelation. When we consider that both the authors of the New Testament and the Fathers of the early church were preoccupied with polemical work, it should not be disturbing to us that the writers of these centuries did not treat the subject. Furthermore, the Gospels and Epistles were not meant to be a complete synopsis of the Faith, but were written to drive home some of the fundamental truths. Moreover, during the first four centuries the Church was still in the Catacombs—in other words, she was struggling to preserve her life, faith in Jesus Christ. It is, then, no matter for concern that we lack historical records of the tradition dating from this period.

Following the era of silence, the Christian world was flooded with what is now known as apocryphal literature. The Apocrypha, as they are called, are writings which were once considered by many to be canonized works of Holy Scripture, but which have since been discarded. Written in the fourth and fifth centuries, they were ascribed very often to one or another of the Apostles or saints of the apostolic age. In them the first traces of written records of the Assumption are to be found. Though they contain many irrelevant, even fantastic and legendary details, all of the accounts agree on the essential facts, namely, Mary's death, burial, and transition into Heaven. The most widely known of these writings relative to the Assumption is the *Liber Transitus (Assumptionis) Sanctae Mariae Virginis*, which has been falsely attributed to St. Melito of Sardes. Like all of the Apocrypha, so it is thought, this book was based upon the writings of Leucius, whom Pope Galasius (494) referred to as a "disciple of the devil." However, even after the denunciatory decree of the Pope, the *Liber Transitus* enjoyed great popularity.

These apocryphal books must be considered as the source of the tradition of Mary's Assumption or *Dormition*. Their value consists rather in this, that they did transmit to posterity the essential elements of the oral tradition as Christians in that early period believed it. That was their positive contribution, but they also had one great evil effect. So numerous were the imaginative insertions that many writers of succeeding centuries, becoming thoroughly disgusted, fell into the other regrettable extreme and did not so much as mention the Assumption. But the tradition, as has been said, did not depend for its life and vigor upon these apocrypha. This was clearly indicated by Dr. Karl Adam when he wrote: "Even though these truths . . . circulated originally among the faithful in distorted and legendary forms which will not bear historical

criticism, yet the living community grasped their substance and inner value too intimately, vitally and immediately to be able to sacrifice their eternal content along with the imperfect forms and expressions to which the theologians objected."²

Many conjectures have been made with regard to the place, time and manner of this great and crowning mystery in the life of the Mother of God. There are two principal traditions, both of which can be traced in historical records back to the middle of the fifth century. One is the *Jerusalem Tradition*, or as it is sometimes called, *The Euthymian Story*, which was endorsed by Juvinal, Patriarch of the Holy City (418-458), as "an ancient and reliable tradition." In other words, it did not commence with the *Liber Transitus Sanctae Mariae Virginis*, but was the subject of belief for generations before. The more important details of the Jerusalem Tradition are that Saint John cared for Mary after the Resurrection; that she dwelt in the Cenacle; that the Apostles were present at her death; that Jesus came to receive His Mother's soul; that the tomb was vacant when Thomas arrived late and wished to see the precious relic. This has undoubtedly been the more accepted of the two accounts and while we may not assent to all of the details, it would be very dangerous to express or entertain doubts regarding the essential elements of death, burial and transition into Heaven. Popes, Saints and scholars all down the centuries have not hesitated to approve it. In the seventh century Pope Saint Gregory the Great and Saint John Damascene, as well as Saints Modestus, Sopronius, and Germanus, Patriarchs of Jerusalem expressed their approbation.

The *Ephesus Tradition*, which was maintained by the Fathers of the Council of Ephesus (431) in a synodal letter, proposes that city as the place of Mary's death. In point of probability it is incontestable, and many are its adherents today. But we are not concerned here with the relative merits of the two traditions; the important thing to note is that both agree in the three essential elements. Thus was the tradition found in the first historical records, and centuries have not changed it.

When the Church began to breathe more fully the air of liberty, and after the Assumption had received some attention from the apocryphal writers, Saints and Scholars also made it a subject for their pens. Saint Modestus in the latter half of the fifth century, followed by Saint Andrew of Crete and Gregory of Tours in the sixth, preached and wrote about it. Saint John Damascene (675-

² Adam, Karl, "Spirit of Catholicism," pg. 135.

748), however, is its Doctor and principal champion. He has written three sermons on the Assumption and these, together with his position with regard to the history of the tradition, merit for him the title of Doctor of the Assumption. He it was who separated the wheat from the chaf and exposed to the clear light of day the essential and non-essential elements of the doctrine. He answered adequately all of the objections that were then raised or have since arisen. He explained the fundamental reasons for the fittingness of such a glorification of Mary, and refuted the now time-worn objection that Mary did not suffer death because she did not partake of the stain of original sin. In his own words, "It was fitting that, having put off the corruptible, she should be clothed with incorruption, since even the Lord of nature did not refuse to experience death."³ And again, "It is fitting that after the flesh had cast off the earthly and darksome weight of mortality in death, like gold in a furnace, it should come forth from the tomb incorrupt and pure, shining with the light of incorruptibility." "Thus," he says, "being the mother of the living God, she is transferred to Him in a worthy manner."⁴ In these words he radicates the Assumption in the divine maternity, thus giving to the written history of the tradition a definite and lasting mold.

From his time to the present day, there has been missing no link in a continuous chain of illustrious champions. Even before his death, during the reign of Pope Sergius I, it was one of the principal feasts in Rome. In rank it was a double of the first class: it was a holy day of obligation; and the records of the Council of Salzburg (799) show that the feast was celebrated with great solemnity. Pope Leo IV instituted the octave about the year 847, and in 858 Nicolas I said that the Vigil of the Assumption had been the practice of the church—"antiquitus tenet Ecclesia." Opposition then raised its head for the first time, but in the theological disputes which ensued all opponents were overpoweringly defeated. So strong indeed was the reaction that the doctrine was not even hypothetically questioned again until the thirteenth century. Each succeeding century saw its heralds. Saint Peter Damian in the eleventh century and Saints Anselm and Bernard in the twelfth, were especially devoted to the glorified Mother of God.

The illustrious and intellectual thirteenth century did not fail to

³ St. John Damascene, *I Dorm.*, 10 (713D).

⁴ *III Dorm.*, 3 (757 B C).

pay homage to this noble Christian tradition. Saint Albert the Great examined the reasons alleged for the doctrine and pronounced that "it is manifest that the most Blessed Mother of God, body and soul, was assumed above the choirs of angels."⁵ Such a statement from a saint and scholar like Albert of Cologne is, undoubtedly, weighty evidence as to the soundness of the tradition. Saint Thomas Aquinas, Albert's pupil and the recognized prince of theologians, was no less explicit. Speaking of Mary he said: "cum corpore est assumpta in coelum."⁶ Truly, great devotion to the Mother of Christ marked the lives of both of these giants in the theological world, but, because they were the most rational of the rational theologians, their testimony cannot be discounted as mere piety. Rather it must be recognized as deliberate assent to what their Christian sensibilities told them was correct. Nor was devotion to this jewel in Mary's crown confined to two theologians of this century. It was common to learned and unlearned. Processions of splendor distinguished the celebration among the people, and the feast was one of the liturgical glories of the universities, especially of that of Paris. Hardly could a defined doctrine of the Church have been more universally accepted.

In some places the magnificent processions did come to an end, but they were resumed in the sixteenth and seventeenth centuries when the doctrine was attacked by the reformers. In that crisis the theologians and preachers of the newly founded Society of Jesus championed the doctrine. The reformers raised again the objections that had been refuted by Saint John Damascene a thousand years before, but their opposition served only to strengthen the tradition in the hearts and minds of the faithful. The Assumption suffered one more swiftly passing wave of opposition in the Jansenistic movement. Pope Pius IX in the Bull *Ineffabilis Deus* defined the Immaculate Conception, until then traditional doctrine which had proceeded in history simultaneously with the tradition of the Assumption. The latter in point of fact appears to have been more tenaciously adhered to in some centuries than the former.

Since 1854, the Catholic world has been looking forward to the solemn definition of the doctrine of the Assumption of Mary into Heaven. Over two hundred Bishops and theologians have petitioned for this because, they maintain, it is without doubt a divine-apostolic

⁵ *Opera Omnia* (Lyons, 1651), XX, pp. 87 ff.

⁶ Saint Thomas's *Commentary on the Hail Mary*.

tradition. The Feast is universally celebrated with great splendor, and devoted children of Mary should pray earnestly that it will be defined soon.

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DESIRE

CAMILLUS LILLIE, O.P.

Flame of my heart, two-tongued, but one,
 That sheds across dark path of life
 Both light and shadows:

O quivering Tongue, so aspen-like
 In softest breeze; like mortal frame
 When death is near:

Your every breath is warm and sweet;
 Yet embered fount, red coal, turns pale
 When left unstirred:

Your life on tears, salt-oil, depends,
 On them grows bright, climbs high; yet dies
 When fed with smiles.

O strange Desire! How can you live
 Adverse to all, and quaintly feed
 On contradictions?

SOCIOLOGY: ANIMAL OR RATIONAL?

VINCENT FITZGERALD, O.P.



HERE was a period in modern times when Sociology was related to science only because some branches of it pursued a scientific method of accumulating data. Today it is agreed that Sociology has assumed the nature of a true science both in its methods and in its aims. The latter gave it the greater claim to scientific status.

There are some who—with these we raise no issue at this time—would pile statistics upon the scale of true values and loudly proclaim that their particular type of Sociology outweighs everything else because it indicates the actual condition of humanity here and now. The numerical compilations and the recording of the conditions of the world's present population and the percentage or probability placed upon the future generations as shown by graphs and charts will never remove the cause of the present upheaval. Yet of what humanity is composed or whence it came and whither it is going is not of considerable weight in their estimation. Under the resulting ethos the nature of man is reduced to those manifestations which he possesses as a member of the animal kingdom and not those which make him the paragon of the whole of creation. Professor Raymond W. Murray, C.S.C., states: "We can study animals without much of a philosophy, but unless a basic philosophy which includes a knowledge of man's nature and immortal destiny guides us in the study of society we are studying man as an animal and not as a human being."¹

In the relating of facts and causes we hold that a philosophy is necessary. This philosophy must be on an equal standing, at least, with the other branches of Sociology. To progress, Sociology must know what caused this or that social condition and what will work to prevent its recurrence. It is to be granted that facts must be gathered and field-work must be carried forward. But facts and momentary alleviation of conditions are not the ultimate of a science. Science must probe beyond the phenomena of poverty, crime, and mal-

¹ Murray, R. W., *Introductory Sociology*, p. 32.

adjustment and find out the causes. There must be a 'working hypothesis' or philosophy for rational action, and action must be rational if it is to be permanent. To quote Professor Murray again: "Even Lundberg admits that we can gather objective data only under a working hypothesis."²

Robert Maynard Hutchins, President of the University of Chicago, is quoted as follows: "We are in despair because the keys which were to open the gates of heaven have let us into a larger and more oppressive prison house. We think those keys were science and the free intelligence of man. They have failed us. We have long since cast off God. To what can we now appeal? The answer comes from the undiluted animalism of the last works of D. H. Lawrence, in the emotionalism of the demagogues, in Hitler's scream, 'We think with our blood.' Satisfied that we have weighed reason and found it wanting, we turn now to passion. Man attempts to cease to be a rational animal, and endeavors to become merely animal. In the attempt he is destined to be unsuccessful. It is his reason which tells him he is bewildered."

The philosophy of humanity is the philosophy of Aristotle. We today have this philosophy Christianized by St. Thomas of Aquin. In it, man is a creature composed of body and soul. He is not the end-result of economic pressure. Neither is he the mere subject of the facts of history. Nor is he just a biological specimen to be dwarfed by the mighty structure of the cosmos. Hobbes and Rousseau made man, if not anti-social, at least non-social. Leibnitz made the social nature of man a phase of the Divine Nature. In biological evolution, Darwin made man's social nature the continuation of the 'social' instincts of animals. Spencer in sociological evolution holds that man's nature is the projection of the animal impulses of the sub-human world. But Aristotle and Saint Thomas hailed man as a social animal, a fit subject for sociological study, the perfection of whose material, mental, and spiritual welfare is a worthy object for Sociology as a science.

The etymological derivation alone of the word *sociology* indicates this threefold objective. Under the aegis of the Aristotelian Theory and the Christianizing influence of Scholasticism it is given its full value. Professor Murray says: "In fact it is difficult to

² Lundberg, G. A., *Trends in American Sociology* (1929), 394-399.

³ Hutchins, R. M., *The International Journal of Ethics*, XLIV (1934), January, 176.

see how there can be any complete sociology without its being impregnated with some underlying viewpoint or philosophy."⁴

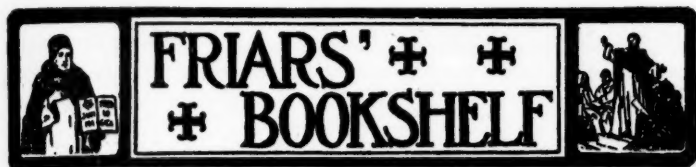
Sociology working under the guidance of a true philosophy would raise itself above the mechanistic or purely material, and become intellectual and purposive in its nature and scope. Following a mechanistic theory, it is limited by quantity or matter. But a Sociology which is purposive transcends quantity or matter and its limits of time and space, and becomes intellectual. For purpose presupposes an intelligence, which is above the merely material. Now for Sociology to become purposive, it must know the nature of man and his destiny, what he is, where he is going. Man under this aspect is not a mere aggregation of molecular structures or a chemical composite, but a real entity endowed with intelligence and free-will. If only for beauty of the thought alone, this aspect of man's nature would be worthy of investigation.

Following Aristotle and St. Thomas, Sociology will investigate man and his relation to those about him, and with the aid of true philosophy will develop principles that are true today, tomorrow, and always. This, the approach to Truth, can be the only ultimate object of Sociology as a science. The truth is good, and the good is beautiful, and so along this pathway many can be lead to the One Who is goodness, truth, and beauty, and man's final end.

⁴ *Op. cit.*, p. 33.

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The Unfinished Universe. By T. S. Gregory. 343 pp. Sheed & Ward, New York. \$3.00.

This book is a challenge to all men,—to men concerned with theology or unemployment or peace or the race-problem, and above all to men who say their prayers.

T. S. Gregory calls this book the story of his conversion. The process brought him back to Greek philosophy only because "since the Reformation and as a consequence of it, Europe has steadily returned to the mental habits of Greek antiquity. . . ." Studying that age, he found the Gentile world wanting even as our own. The self-sufficiency consequent upon a finished universe spelled its doom. Not till Christianity redeemed it was there any hope. With the coming of schism and heresy, particularly that of Luther and the heresiarchs of the Protestant Revolt, the City of God suffered violence. In this instance, however, the violent did not bear it away; rather they found themselves with a finished universe, narrow and confined. So again, the logical conclusion from such premises as theirs was self-sufficiency. Man is the measure of all, nothing the measure of man.

Today as yesterday, we must make a choice of either a real, religious, and unfinished universe open to the supernatural (wherein man is a real cause and events really happen), or an idealistic, magical and finished universe closed to the supernatural (wherein man, universe state and God are at one time or another identical). It amounts to a choice between God and mammon. If one faces the alternatives and weighs each in the balance, one cosmology will be found wanting. The author, as any right thinking man, has discovered that the idealistic and magical is self-destructive. Truth lies in the real, in Thomism and Rome. Yet if this book does nothing but convince the reader of the insufficiency of self-sufficiency, then it has been a boon.

Some of the early chapters are very heavy reading and at times natural and supernatural theology seemed to be confused. The book does not expound the faith in full, since the author's purpose is to show that parts of the faith vehemently or complacently rejected

"stand in it not only by logical coherence but as real instruments of that eternal mercy which brought God to earth." Yet the intellectually aloof may, after reading it, if their cervix is not too paralyzed with pride, be brought to 'knock' at the door of Rome. R.A.

Heaven and Charing Cross. By Rev. Ronald Knox. vi-90 pp. E. P. Dutton & Co., Inc., New York. \$1.25.

Between the covers of this tiny book are secured some of the most precious and practical thoughts that have been recently written concerning the Holy Eucharist. They are precious since they reassert the infinite wealth of the doctrine of the Blessed Sacrament; they are practical because within the nine sermons which enclose them some particular message of the social and spiritual extent and value of the Holy Sacrament is emphasized.

The first five sermons concern themselves with five dominant urges of mankind. Peace, happiness, fellowship, social salvation and contentment are the quest of humanity, particularly of present day humanity. Yet none of these demands, so insistent in everyone's life, can be adequately satisfied until they be properly appraised. Father Knox evaluates them duly by resolving them all into that inherent desire of man to satisfy his hungry heart. Then in each of the five sermons he proceeds to explain that the Eucharist alone can effect peace among men since it unites them not only with themselves but also with God. Consequent to such peace will be the fulfilment of the other four desires, because the transcendent peace of communion with God and man necessarily demands happiness, fellowship, social salvation and contentment.

The four final sermons consider the spiritual rather than the social aspect of the Eucharist. These aptly emphasize why the Eucharist must be adored because it is universal, must be communicated because it is individual, why its spiritual sustenance is timeless and not timely, how its recipients, however unworthy they will ever remain, yet should communicate since they can be presentable, and finally why the Blessed Sacrament blesses through its presence, propitiates God for our sins when it emerges from the consecration of the Mass, and even serves ourselves when it is administered to us at the altar rail.

The manner of Father Knox's presentation of these admirable and instructive thoughts is engaging and interesting. He recreates from vivid incidents of the Old and New Testament scenes which attend his teaching with dramatic background as well as with assuring evidence of how deeply the doctrine of the Eucharist is contained in

the Bible. Neither the clergy nor the laity should ignore these sermons of Father Knox, since they will remind both in a clear and ruggedly-hewn style of the invaluable significance today of the Blessed Sacrament in their lives.

B.L.

Foundations of Morality. By Rev. Ludwig Ruland. Adapted into English by Rev. T. A. Rattler, O.S.A. 378 pp. B. Herder Book Co., St. Louis, Mo. \$3.00.

This is the second in a three-volume series, the third of which is to appear shortly. The author is the distinguished professor of Moral and Pastoral Theology in the University of Wurzburg. In his first volume, *Pastoral Medicine*, the reverend author presented in most readable form the symptoms, remedies and cure of mental and physical disorders as well as considerations which enter into the spiritual guidance both of the pastor and of his flock. Dr. Ruland intends in this second volume to help priests find their way from the knowledge of theoretic principles to concrete realities of life. The supernatural ever presupposes the natural; hence the priest ought to be thoroughly familiar with man and his world.

The content of this work is culled not merely from 'experience' but from the intensive research made by Father Ruland over a long period of years. We have here, as a consequence, a wealth of matter and easily assimilable information for the use of preachers and lecturers. There is an excellent chapter on personality treated from both the cultural and the theological viewpoint. His chapters on prayer and the sacraments present fine resumé's of these all important subjects. What little there is of bibliography is included in the text itself. This work, like the first volume, is as modern as it is instructive, and the translation is fluent.

L.S.C.

Modern Thomistic Philosophy. Vol. II. *Metaphysics.* By R. P. Phillips, D.D., M.A. xii-400 pp. with bibliography and index. Burns, Oates & Washbourne Ltd., London. 9s.

The first volume of this work was reviewed in the March issue of *DOMINICANA*, 1935. The second volume, entitled *Metaphysics*, which completes Dr. Phillips's work on Modern Thomistic Philosophy, comprises *Epistemology*, *General Metaphysics (Ontology)*, and *Natural Theology*. Among others things Dr. Phillips takes up the problem of Skepticism, the trans-subjective value of knowledge, the hotly contested distinction between essence and existence, and Divine foreknowledge and motion. Although brief, his treatment of the matter is clear and to the point, and he adheres strictly to the Tho-

mistic tradition. He assumes a common sense view of Thomism in its relation to the other systems: "Fortunately it is not our business in this summary to decide that the suit cut by St. Thomas fits the world perfectly . . . but merely that the Thomist garment fits well. Those who follow the leadership of St. Thomas, do so because they are convinced that he had a clearer vision of the nature of reality and penetrated into it more deeply than others; from which it by no means follows that authors of other Philosophical systems were blind."

The Scholastic reader of this volume will take exception to the numerous protestations of the author that it is impractical to go more deeply into the questions discussed because of the limited scope of his summary. One begins to feel that thoroughness was sacrificed for brevity. The book is intended to be "a somewhat more detailed explanation in English of Metaphysical philosophy contained in a single book," with the hope "that it may be found useful for those who are professedly making a study of Scholastic philosophy." That its author succeeded in this is apparent to any reader acquainted with Thomistic Doctrine; but he would have presented the public a much more vital work with a more universal appeal, had he had not shied away from more exhaustive discussion. If Dr. Phillips had included a treatment of Logic and Ethics (in which there are any number of modern problems) the volume would take its place among the few adequate English works on Thomistic Philosophy.

Special mention is due to the chapter entitled "Experimental Science and Philosophy," in which the author outlines three general views of the nature of the natural sciences, with their variations in the face of new scientific discoveries and theories. He completes the discussion by laying down principles which enable one to discover the theory most in accord with Thomistic thought. Another interesting feature is a synopsis of the application of the Thomistic doctrine of potency and act to practically the whole realm of philosophical thought.

R.M.G.

Fontes Vitae S. Catherinae Senensis Historici. I. Edited by Fr. M. Hyacinth Laurent, O.P., and Professor Francis Valli. 69 pp. University of Siena, Siena, Italy.

For several years the University of Siena has maintained a Chair of Catherinean Studies devoted to the critical interpretation and editing of all the source documents which throw light upon the religious and political problems confronting Saint Catherine during her life. These documents, carefully criticized by competent histori-

ans, make one of the most important and indispensable sources for historical research work, not only in the life of St. Catherine but also in the religio-political, cultural, and economic matters which regulated the life of the fourteenth century Italy.

Father Laurent and Professor Valli, appointed to the task of collecting and editing Catherinean documents, are eminently fitted for the work entrusted to them by the Master General of the Dominican Order. In the present brochure, *Historical Fonts of the Life of St. Catherine of Siena*, they place before the historian twenty-four well-annotated documents, letters, and Papal Rescripts. They list even the names of the Sisters of the Third Order of Penance who were in close association with Catherine or had any bearing upon her life.

Twenty-one of the documents are written in Latin and three in the Italian of the Quattrocento. Reading them, one is carried back to the colorful fourteenth century. Court gossip and commerce, religious discipline and diplomacy, politics and petitions, popes, priests and, not the least, Catherine herself, all find a place in the 69 pages of the publication. There are several rescripts of Popes Gregory XI and Urban VI, all directly concerned with Catherine. Other letters from court officials, Religious Superiors, and ambassadors, permit us to penetrate into the psychology of the latter part of this eventful era.

These documents will prove valuable to the historian and the hagiographer; to the first because he has the assurance that they have passed through the fire of critical research; to the latter because he will be able to see (and therefore write about) a woman who, though raised to the greatest mystical heights, nevertheless remained practical and human.

U.C.

The Secret of Saint John Bosco. By Henri Ghéon. Translated by F. J. Sheed. 203 pp. Sheed & Ward, New York. \$2.00.

Henri Ghéon favors us again with one of his delightful stories of a hero of God and as usual he tells more than a mere story. This time he depicts the living personality of the captivating patron saint of youth, St. John Bosco, and makes him live again before our eyes. Whether struggling for an education as the son of a poor widowed mother on a farm, or making a home for the wayward and homeless boys of the city, or founding a Religious Order, Don Bosco is pictured as he always was, intensely human. His path to holiness was a difficult one not unlike our own. In fact, much of the opposition he met and many of his trials differed from ours only in the way in which they were met.

The author excellently portrays the many-sided character of the Saint, showing that his one aim in life was to develop and perfect himself in every respect. M. Ghéon really gives us a summary of his book when he says in the form of a modest desire: "What the memory of Don Bosco really clamours for is not a book, but a film—an immense popular film, packed with adventures, games, dreams, miracles, with fields and vineyards, sordid slums, shameful hovels and all the misery of children abandoned to their own perversity; and over all the great pure breath of joy that came from the lungs of the little farm boy and scattered the mists."

Many thanks are due to the translator for his fine work. He has ably preserved the simple and interesting style of the author, so that it will appeal to every boy. Those who have the care and direction of youth will find inspiration and help in its pages. E.C.L.

The Battleground. By Hilaire Belloc. 336 pp. J. B. Lippincott Co., Philadelphia, Pa. \$4.00.

If there is such a thing, the land embracing Syria and Palestine is the land of destiny. Within its confines prehistoric man lived; incarnate divinity trod its earth; war has drenched its soil with the blood of countless men. Hilaire Belloc has chosen this as the scene of his latest historical study, and inextricably bound up with his choice are the records of God, men, and carnage. But, because "it has been the place of meeting and of shock between opposing cultures and men, of conflict between those forces which sweep and mould the world beyond all others, which are supreme above all others, those sources from which all culture flow—religion, it is a Battleground."

Before man, nature itself warred in Syria, for it was "the battleground between the desert and the rain." With the entrance of man into history the struggle began. Egypt, Israel, Persia, Greece, Rome, all at one time or another left their imprint upon the country. Later "in the fulness of time came the flower of our Revelation, the kindling of the Gospel, the founding of the Church . . . and from that day onward, that battleground became a battleground indeed." In the cause of Christianity and her sanctuaries came Godfrey of Bouillon, Louis of France, Richard of England. But the Crusades, "that splendid effort—the last effort," failed. They failed, for "in truth under the conditions of that day the victory was impossible. Syria could not be recovered. . . . Numbers, recruitment and communications were all three insufficient to the task."

Within the past century "it saw the bayonets and heard the guns of Napoleon." In our own day it has come under the domination of

France and Great Britain. How long will this dominion last? "Western rule, atrophied of religion, has to maintain itself in the face of hostile millions who, on their side, have not lost the religion which made them and by which they live. The French and English officials, the armed forces which obey them (and these are not numerous) stand isolated in the midst of a sea of Islam all around. . . . The same force which destroyed the Crusades is present in Syria today, and it is as active as ever. It is disarmed, or partly disarmed on the material side; but spiritually it is sufficiently armed." A.J.S.

Mexican Martyrdom. By Wilfrid Parsons, S.J. 304 pp. with index. The Macmillan Company, New York. \$2.50.

Mexican Martyrdom is a calm and restrained account of the heartbreaking history of the Church in Mexico during the past ten years. But it is more than that. It is an attempt to assign the causes and, in so far as this is possible, the effects of the relentless persecution that is striving to club the life out of Catholicism in Mexico.

The author writes with the express intention of answering the question that is beating in the hearts (though fear of an unfavorable answer keeps it from the lips) of the whole Catholic world. Will the faith in Mexico be destroyed? Can the country which is over ninety-five percent Catholic and to whose people, in the words of the author, "the division of one's soul into two separate parts, one purely secular and the other purely religious, is incomprehensible," withstand such a persecution as that under which England failed and Ireland emerged victorious?

Although in his closing words Father Parsons seems to leave the answer to the reader, he does not do so in fact. Only one reply is possible after the exposition of a history during which the reader wonders whether it is hatred of the persecution or pride in the fortitude of his Mexican brothers that moves him more.

Father Parsons points out to Americans who are too ready to picture Mexican history as the history of a backward and listless people, the interesting fact that one hundred and fifty years ago, "Beside Mexico's splendors of architecture, painting, sculpture, libraries, and lecture halls, the puny efforts of a century and a half in our own Colonies were like little backwoods villages of clapboard and shingles."

The author mentions in passing an incident that deserves more than passing mention. It was due to Father Parsons' own watchfulness and promptitude in acting that the Mexican Government

lost the radio time on an American chain over which they had already begun to disseminate their pernicious doctrines. W. J. C.

Laws of Life. By Halliday Sutherland. 270 pp. Sheed & Ward, Inc., New York. \$2.50.

In *Laws of Life*, Dr. Halliday Sutherland writes about the fundamental laws which govern and regulate nature. The doctor writes vigorously. Most certainly, frankness and a rational outlook are his chief characteristics. Both as a physician and as a man he has witnessed so much unhappiness and misery resulting from ignorance relative to marriage, divorce, etc., that he is justified in maintaining this attitude. As a source of enlightenment in harmony with Catholic doctrine the book is outstanding.

From the practical counsels given to those contemplating marriage, one would almost be tempted to wager that the doctor is a bachelor. "The real urge to marry should be love, a psychological attraction of mind plus physical attraction of body plus an aesthetic attraction of personality." Each should know beforehand what the other thinks on every subject from religion to breakfast. Again, the doctor has a special dislike for a mere physical infatuation, and rightly so. He maintains "the basis of a happy married life is 75% companionship and 25% physical attraction." From a practical point of view, women should regard marriage as men regard their business—a thing to be made a success. Much discomfort and even unhappiness would be avoided if women seriously prepared themselves beforehand to be wives and to be mothers.

Chapters on such vital topics as the use and abuse of alcohol, the next war, and euthanasia, provide helpful and informative reading. *Laws of Life* will attract an unusual body of readers: those intending to marry and those pursuing sociological studies.

W.G.M.

Monsignor. By Doran Hurley. 305 pp. Longmans, Green and Co., New York. \$2.00.

It has been said that ambition was the fault of the angels, but when ambition is analyzed it appears far from being an angelic fault. It lacks the superb grandeur that an angel would possess when it errs. This book is an attempt to expose the ambition of a priest, Matthew Flanagan, explain it away if not excuse it. The endeavor, however, is so superficial that it caricatures rather than characterizes the subject. Matthew Flanagan, as a priest, should have superseded the angels in his endeavor to satisfy the gnawing urge to achieve his

ambitious desires. But the Matthew Flanagan of this novel never passes beyond the threshold of mundane opportunism when he secures a bishopric for himself.

The author endeavors to see Matthew Flanagan through the priest's own eyes, through the eyes of his parishioners and through the eyes of his sacerdotal colleagues. But when Matthew Flanagan peers into his own consciousness and conscience, he finds himself lost as does the reader, too. Nor is the viewpoint of the laity any aid either to the author or to the reader to discern what manner of man Matthew Flanagan may be, for both judge him with superficial unimpressiveness. Neither do his fellow priests, as they filter through the narrative, soften any of the harsh lines of the caricature which presents Matthew Flanagan.

If a critic may be allowed to suggest anything to aid a novelist in his craftsmanship, it should be suggested to Doran Hurley that there always lurks behind the most obvious acts of a priest a deep significance. Unless this fact be realized any attempt at dimensional portraiture of a priest can never be achieved. The more surface of a priest's life is too restrained and inarticulate to provide itself as matter for literary expression. It is not what a priest does that the novelist has to explain but why the priest acts as he does.

However, the novel is of value for leisurely reading. It amuses occasionally and it seldom offends anyone. It deserves to be commended to the attention of the average reader, for within it is woven an interesting tale.

—B. L.

Our Theatre Today. Edited by Herschal L. Bricker. xxvii-415 pp. S. French, New York. \$3.00.

Arthur Hopkins, Brock Pemberton, Alfred Harding, Irving Pichel, Priestly Morrison, Melville Burke, Barrett H. Clark, Aline Bernstein, Cleon Throckmorton, Stanley R. McCandless, Bertram Harrison, Louis Erhardt and Tamara Daykarkhanova, among the bluest of Broadway blue bloods, have collaborated to make up an entertaining and, in places, enlightening handbook on the art, craft, and management of our contemporary theatre. Their papers come under four general classifications: History; Plays and Production; Stage Direction; Stagecraft. If the reader desires a full view of the contemporary theatre as well as of its history and the many arts and crafts by which it is served, he has a means of obtaining it in the well-classified bibliography appended.

Enough fields of the theatre are covered, but each field is not exhaustively treated, or better, the exhaustive material given with re-

gard to each field is not synthesized sufficiently. The extensive chapter dealing with the history of the theatre may be condemned from the student's point of view because of the author's use of secondary sources. It is true that he is not attempting a scholarly work, but his method is one which often leads to error; and where error previously stood, it now becomes more deeply imbedded. The interpretation of the Church's attitude would not square with the facts brought forth by a study of primary sources. One feels that the treatment of the Church's contribution must be read with tongue in cheek.

The task was difficult, but the author has succeeded in acquainting the reader with new names and new places that have to do with the theatre's dramatic growth, from the poetical productions of Thespis held within Athens' walls to the international Little Theatres and College Theatres that dot the civilized world today.

Particularly to be praised are the two chapters and the appendices dealing with stage lighting. S. R. McCandless and Louis Erhardt give the reader a detailed description of the function of light in relation to play presentation. Their exposition of this newer medium for histrionic expression grasps the imagination and takes it soaring into dreams of things to come. They make one earnestly wish for the full development of stage lighting, which will be for the theatre what television will be for the radio, and the capture of color for motion pictures.

V.F.H.

An Augustine Synthesis. Arranged by Erich Przywara, S.J. xvi-496. Sheed & Ward, New York. \$4.00.

This book is an excellent collection of short texts from the works of Saint Augustine. The arrangement was made by Father Przywara, S.J., who hoped to catch in one volume sufficient of the thought of Saint Augustine not only to make it useful to the theologian, but also to introduce new readers to this venerable Father of the Church. Today the tendency is to read only the works of modern authors. A few become acquainted with the more eminent Doctors of the Church, but few indeed are those who know anything at all of what the Fathers taught. Yet it is they who are the Masters of our Faith. This alone should make attractive this English translation of texts from Saint Augustine.

C.M.F.

Virtues and Vices. By Garrett Pierce, D.D. xvi-403 pp. Brown & Nolan, Ltd., Dublin. 7-6.

This rather unwieldy volume is, in the words of its editor, "pri-

marily a scientific study in Theology." The author, who died before his work came to press, was a professor of Theology at St. Patrick's College, Maynooth, and was familiar with a vast field of literature on his subject, as the copious bibliography at the end of the book attests. His aim, as expressed in the preface, is to follow the principles and method of St. Thomas, presenting the traditional Christian teaching on the virtues and vices in the light of modern problems.

In much, however, he differs from the method of the Angelic Doctor, and so often throughout the volume does he depart from the expressed teaching of Aquinas that the work does not merit to be called Thomistic. On the nature of virtue, on its subject, concerning the differences of souls, on the eminence of pain, the author seems unaware of St. Thomas' teaching. Concerning the nature of the beatitudes, his doctrine is dismissed as "interesting but unconvincing." Concerning the latter (p. 64), Thomas is quoted as following St. Augustine "with some misgiving." Actually, he (1-11, 69, 3) uses a not ordinary superlative to express the aptness of Augustine's opinion. These are examples in point.

For a "scientific work in Theology," the references are very poor—also very annoying. Little use is it to cite the authority of St. Thomas and give as a reference the *Summa Theologica*. In general, the book is poorly written. Sentence structure remains monotonously the same throughout, and careless distribution of matter makes some sections very dull reading. Much of this, it would seem, is due to faulty editing. The book, evidently, is the fruit of long years of reading and note-taking, but it should have been edited more severely.

F.M.M.

DIGEST OF RECENT BOOKS

CANON LAW: The Pastor and Marriage Cases, by the Rev. Matthew Ramstein, O.M.C., D.D., J.U.D., a work intended "as a ready guide to the legislation of the Code, and post-Code decisions of the Holy See, on marriage," is divided into two parts. The first deals with the canonical preparation for marriage. The distinction of the work is found in the second part, in which a discussion in general terms of marriage trials and processes is followed by a more detailed consideration of six special but common cases, viz., disparity of cult, ligamen, clandestinity, the Pauline Privilege, the so-called Montana case, and ratum et non consummatum cases. (Benziger Bros., New York, N.Y., \$2.00.)

SCRIPTURE: The learned Msgr. Bandas is eminently equipped to treat biblical questions. Owing perhaps to the number of problems he here discusses, parts of the volume are as solid and synthetic as class notes. A few of the questions are impractical and their solutions suggest

other difficulties which are not solved in this book. **Biblical Questions** is a ready reference book for all students of the Sacred Scriptures. (St. Anthony Guild, Paterson, N. J., \$1.00.)

DEVOTIONAL: In its **Missal For Sundays**, the C. Wildermann Co. has made a valuable contribution to the fostering of the liturgical movement. The volume is attractive, compact, and complete. There is an illustrated introduction which explains the various things used in the celebration of Mass. In addition to the Ordinary and Propers, there are morning and evening Prayers, devotions for Confession and Holy Communion, and Vespers for Sunday. Not the least notable of its features is its price, twenty cents a copy. The cheapness of the volume and its strong binding should induce those in charge of children to place it in their hands. (C. Wildermann Co. Inc., New York, N. Y.)

Holy Week contains a series of sermons preached during Holy Week by Father Bede Jarrett, O.P., at the Church of Our Lady of Lourdes, New York City. His discourse for Holy Thursday is a simple, clear and scholarly meditation on the Blessed Sacrament. For Good Friday, we have seven discourses on the Last Words of Christ from the Cross, together with a sermon on the Passion of Our Lady. The booklet is concluded with an Easter sermon treating Easter as the feast of Hope and Courage. This series of sermons affords anyone wishing to spend Holy Week profitably with an abundant supply of food for meditation. (Sheed & Ward, New York, \$0.90.)

Simplicity of thought and language characterizes the twenty-one essays that make up **The Living Source**. The book is short, and each topic takes up about three pages. The subjects range from such diverse things as *Noses to Farewell To Alleluia*, but all have a pertinent application to the spiritual side of life. The author, Paul Bussard, has compressed some fine spiritual doctrine within the sixty-six pages of the book. (Sheed & Ward, New York, N.Y. \$0.75.)

Father Kilian J. Hennrich, O.M. Cap., presents in his book, **Reading and Meditation for Retreats and Spiritual Renewals**, a treasure of real value to lay retreatants. Its value lies in the fact that the volume, which is small enough to carry in one's pocket (77 pages) contains eleven brief conferences treating those points necessary to make a good retreat. A clear and brief definition of each topic considered, followed by a practical exposition and an abundance of correctly applied scripture texts which give the retreatant material for future meditation, make this book a real companion and aid in time of retreat. (St. Anthony Guild Press, Franciscan Monastery, Paterson, N. J., \$1.00.)

The growth of the Retreat Movement among the laity is one of the very hopeful signs of spiritual progress in our people. The movement labors under many handicaps, principal among which is a dearth of suitable literature for exercises of meditation. In **Rest Awhile**, a compilation by Sister St. Michael Cowan, of the Daughters of the Holy Ghost, an attempt has been made to alleviate this regrettable condition. The author has selected what she considers to be some of the best conferences on retreat subjects. The conferences are concise, aptly expressed, grouped in a systematic manner, and provocative of further meditation. (Benziger Brothers, New York, \$1.25.)

Fr. J. J. Burke, C.S.P., tells us that his object in **Pray For Us** is to bring together in a convenient and small volume prayers for all occasions and circumstances. Through this small book the compiler hopes to facilitate the fulfillment of the great commandment, "Thou shall love thy neighbor as thyself." This commandment is not fulfilled simply by giving physical material help. We must aid our neighbor in a spiritual way.

This book accomplishes its object in so far as it enables us to find easily a way to give heed to the cry of our fellow-men, "Pray for us." (P. J. Kennedy & Sons, New York, N. Y., \$1.00.)

In **Calvary And The Mass**, we have eight of Monsignor Sheen's latest radio sermons. Taking each of the principal parts of the Mass, he shows us in his inimitable style and expression the intimate union between the Sacrifice of the Cross and the Mass, emphasizing the oneness of the two Sacrifices. (P. J. Kennedy & Sons, New York, \$1.00.)

The well known author of spiritual works, Rev. F. X. Lasance, presents as his latest a compilation of thoughts gleaned from Sacred Scripture, the writings of the Saints, etc., arranged for daily reflection. **Self-Conquest** is intended primarily to foster a spirit of prayerful recollection among the faithful in general, by offering short practical meditations which may easily be fitted into the busiest day. The book, neatly bound in leather, would make a useful and serviceable gift. (Benziger Bros., New York, \$1.00.)

A Manual of Catholic Action, a translation by C. C. Martindale, S.J., of the first volume of Mgr. Civardi's *Asione Cattolica*, is an orderly exposition of the principles on which Catholic Action is based. The work supplies a need felt by both clergy and laity for a handbook in which the place each occupies in the apostolate of Catholic Action is clearly defined. It is noteworthy that almost all the arguments advanced in this exposition are supported by quotations from or references to papal utterances. Since it is intended as a scientific manual and not as a literary work, the translator made no attempt to depart from the technical or scholastic texture of the author's style. (Sheed & Ward Inc., New York, \$2.00.)

The Gates of the Church adds another book to the large library written by C. C. Martindale, S.J. The author's purpose in this volume is to answer the question why some men find it so hard to enter these gates of the Church and why others who possess the Faith lose it. This two-fold question is answered in five sermons dealing with the Catholic mind, act, heart, society, and the Catholic spirit. His main reason is that those who do not become Catholics and those who fall away, act thus because they do not really know what the Catholic religion is. He suggests that we make Jesus Christ, and the knowledge, love and service of Him, the center of our religion, rather than Heaven and Hell. The author's style is interesting and his matter offers serious food for thought, but he attempts to cover too much territory in such a small book. (Sheed & Ward Inc., New York, \$1.00.)

Volume II of **A Call to Catholic Action** concludes the series of fifty-six conferences on Catholic Action which should guide Catholics in the Social—Economic crisis of today. It tells what Catholic Action is, its source and how it applies to the different phases of life. Among the authors of this volume are His Excellency, the Most Rev. Amleto G. Cicognani, D.D.; the Most Rev. Joseph Schrembs, D.D.; Msgr. Fulton J. Sheen, Ph. D., D.D., LL. D., Litt. D.; John W. R. Maquire, C.S.V., A. M.; James J. Daly, S.J.; and Carl H. Rogers. The volume is a valuable handbook both for presenting the doctrine of Catholic Action and for suggestions to help in its spread. It shows the universality of the field of action and the importance of each part of the whole organism. (Joseph F. Wagner, New York, \$2.00.)

Mother St. Paul has prepared the fifth volume in her series of meditations, **Vita Christi**. Thirty meditations are included in the book. Twenty-nine are drawn from Our Divine Lord's words and actions during the journey from Persea to Jerusalem which preceded His death. The

thirtieth is on Christ the King. The considerations themselves are not too long, yet they provide ample material for prayer. Indices to the preceding volumes in this same series and to other works of the authoress are appended. (Longmans, Green & Co., New York, N. Y., \$2.00.)

Of Fr. Petit, whose life is the subject of **The Happy Ascetic**, Archbishop Goodier says: "... While I talked he stood there smiling and still; when I had finished he came to the door, opened it, and smiled me out, making me feel quite unusually contented, with him, with myself, and with life generally." In a sense this imparting of contentment and peace was to be the work of his fifty-nine years in the priesthood. As Superior, Confessor, Retreat-Master, Spiritual Director, he had "considerable influence on the piety of Belgium. . . . Considerable, not for the range and depth of his thoughts, but for his smiling and winning gentleness of manner, with which he persuaded souls to the love of God." The book is the work of J. R. Maxwell, S.J., who has written with simplicity and ease. (Benziger Bros., New York, N. Y. \$1.75.)

In July, 1933, death brought an end to an extremely useful life. It was that of Mother St. Urban, of whose life and labors Fr. Thomas D. Williams writes in his **Life of Mother Saint Urban**. Yet had he confined himself merely to her work, the record would have been incomplete. Mother St. Urban was a religious, a Sister of Bon Secours, and whatever she did was motivated by the love of God. This is the important feature in the life of every religious, and it is this that is properly stressed in the volume. Fr. Williams marshalls a host of incident and actual conversations to present an inspiring figure. (John Murphy Co., Baltimore, Md. \$2.00.)

A few years back, the announcement that airplanes would be used in mission work created no little interest among Catholic circles. **The Flying Missionary** is an account of their use in the mission fields of Southern Africa. Its author, Fr. Paul Schulte, O.M.I., is also a pilot, and like most airmen he can tell a good tale. In addition to a short history of the inception of the work, he recounts some of the incidents of his student flying days. The usefulness of air travel in the work of the missions is interestingly set forth. Lands and peoples, hitherto inaccessible, are now easily gotten at. In time of danger or stress missionaries may be reached quickly. The Pope's enthusiasm for this latest mission activity is easily understood after reading this book. Fr. Schulte has been fortunate in his translator, George Shuster. (Benziger Bros., New York. \$2.00.)

The 1935 Proceedings of the National Catechetical Congress of the Confraternity of Christian Doctrine deals principally with some of the weightier problems in the field of catechetical work. Extended treatment is given to Study Clubs, the Graded Catechism, Religious Instruction for Public School Students, and the Religious Vacation School. (St. Anthony Guild Press, Paterson, New Jersey. \$1.00 each.)

LITERATURE: We are inclined to be incredulous about the fact that the Devil did and still does hold tremendous sway over the hearts and souls of men. Yet diabolic possession is a stark reality. **The Coming of the Monster**, Fr. Owen F. Dudley's latest novel, is a study of the spread of the kingdom of darkness by irreligious movements. To interpret events of irreligion in this aspect is not sentimental, but one which is in accord with right reason. The authors combines his "Interims" with romance, and the result is a book that can be read with delight and profit. (Longmans, Green & Co., New York, N. Y., \$2.00.)

FOREIGN: Difficulty often besets the student beginning a course in Canon Law. The terminology of the Code is something new to him, and even the intention of the law-giver himself often escapes him. Much of

this seeming obscurity and vagueness has been dissipated by Fr. Christopher Berutti, O.P., in his *Institutiones Juris Canonici*. It is intended primarily for the beginner and is written for him. The author confines himself to a consideration of the *Normae Generales*. Beginning with some general notions on the nature, division, and sources of the Code, he proceeds to explain and clarify the eighty-six Canons of this first section. Simplicity characterizes the entire work. Students will find it of great value. (Marii E. Marietti, Torino, Italy. L. 12.)

Priests and students of Moral Theology will find in *Casus Conscientiae De Praecipuis Hujus Aetatis Peccandi Occasionibus* by the Rev. Francis Ter Harr, C.S.S.R., invaluable aid in solving the problems which confront them in the sacred tribunal. It contains, moreover, salutary advice to penitents who find themselves or place themselves in occasions of sin. Not too strict, not too lenient, the author bases his conclusions on the authority of St. Alphonsus and modern authors, favoring the liberty of the penitent whenever possible. (Marii E. Marietti, Torino, Italy. L. 10.)

A new edition of the *Propaedeutica Biblica* of Father R. P. J. Prado, C.S.S.R., has been issued. It is an excellent handbook for the study of Sacred Scriptures. In addition to the usual subjects included in such manuals, there are good geological and archeological illustrations. The pages on the history of Exegesis are especially valuable. For the student who wishes to make a further and deeper study of the Scriptures, a complete bibliography is appended. (Marii E. Marietti, Torino, Italy. L. 30.)

Philosophiae Christianae Institutiones (Volume III) completes the elementary course in Philosophy presented by Fr. Mariani. The first part deals with general and special Ethics. Although the tracts conform numerically with those in other manuals, their exposition bears a rugged individuality. Fr. Mariani has written for beginners. Simplicity of expression, soundness of doctrine and completeness in analysis give unqualified recommendation to his work. The second part, devoted to History of Philosophy, is characterized by accuracy and remarkable brevity. Complete indices to the three volumes in their series comprise the third part of this final volume. We note one disagreeable feature: the profuse inter-spersion of italics makes reading difficult. (Marii E. Marietti, Torino, Italy. L. 28.)

In Sept Ans D'Examen Particulier A La Suite De Saint Thomas D'Aquin, Rev. Emile Dussault, D.D., recognizing the importance of the particular examen, proposes an outline to be followed over a period of seven years. Though intended primarily for the direction of the Ursuline Sisters, it will be found helpful to religious and to all men and women who aspire to spiritual perfection. The method proposed is based on the teachings of the Angelic Doctor. Since spiritual perfection consists in the perfect practice of the four Cardinal and the three Theological Virtues, crowned by the seven Gifts of the Holy Ghost, Father Dussault's plan requires a year's consideration of each virtue. Because in the work of perfection we should follow the method of all true pedagogy which consists in proceeding from the less to the more difficult, the outline begins with Temperance and ends with Charity. Each tract begins with an explanation and general notions of the particular virtue. A special practical consideration and thought for each month of the year follows. (L. Lethielleux, Paris. 12 fr.)

In Le Coeur admirable de la Très Sacrée Mère de Dieu, St. Jean Eudes assembled in logical order all that the Fathers and Doctors of the Church have written on the subject of the Heart of Mary. Anyone who reads these pages attentively will be convinced of the ardent love for Mary that consumed the heart of the saintly author. For him, the Heart of

Mary represented incomparable perfections. Meditation upon these furnished him with abundant nourishment both for his own personal devotion and for the guidance of souls. So simple is his treatment that in spite of the richness of doctrine, the work is one which will be read with profit by all. (P. Lethielleux, Paris. 25 frs.)

PAMPHLETS: The P. J. Kenedy Co., 12 Barclay St., New York, has issued **The Catholic Missal Supplement for 1936**. Although intended for use with *The Catholic Missal* printed by the same company, it may be used as an accurate liturgical guide for any missal (\$0.10). The Queen's Work, 3742 West Pine Blvd., St. Louis, Mo., offers **What Catholicity and Communism Have in Common**, an examination of the points wherein the Church and Communism agree and disagree; and **Your Partner in Marriage**, a consideration of marriage as a career and the difficulties connected with it. Both are the work of Daniel A. Lord, S.J., and cost ten cents each. From Our Sunday Visitor Press, Huntington, Indiana, come **Modern Indifferentism and Theological Science** (by M. O'Connor), a strong criticism of the modern attitude towards religious belief and the attitude which should characterize the Catholic; **Learn Of Me** by Josephine Van Dyke Brownson, which contains some simple questions on Christian Doctrine, together with a few prayers; **The Bible**, by J. A. Vaughan, S.J., and Most Rev. J. F. Noll, a short but complete account of its composition, interpretation, and other facts connected with its place in Catholic worship; **Are Mercy-Killings Justifiable?** by F. A. Arnold, C.R., a severe arraignment of this essentially pagan practice. The price of each is ten cents. St. Anthony Guild Press, 389 Main St., Paterson, N. J., presents **The Lord's Prayer On The Cross** by Rt. Rev. Fulton J. Sheen (\$0.10 each), a series of meditations on the Our Father; and **The New Testament (The History of the Apostolic Church, Syllabus II—Part II)**, containing eighteen lessons upon the Acts of the Apostles, which will be of much use in parish study clubs and class rooms of High School students (\$0.25 each).

BOOKS RECEIVED: From Samuel French, Inc., New York: **Want**, by Gladys Foster (\$0.35). **The Last Laugh**, by Marjorie Fort (\$0.35). **The Prince of Peace**, by E. Lawrence Gibson (\$0.35). **Q.E.D.**, by Theodore A. Liebler (\$0.30). **The Man Who Could Not Smile**, by Lloyd Graham (\$0.25). **Lend Me Your Baby**, by Grace Hayward (\$0.75). **Blind Alley**, by Jane Norwick (\$0.75). **Russet Mantle and The Cherokee Night**, by Lynn Riggs (\$2.00). **The Adventures Of Tom Sawyer**, by Wilbur Braun (\$0.50). **Hymn To The Rising Sun**, by Paul Green (\$0.35). **Call It A Day**, by Dradie Smith (\$1.50). **On Stage**, by Benjamin M. Kaye (\$0.75). **Ten Snappy Revue Sketches**, by Marjorie Rice Levis (\$0.50). **Life Begins At Sixteen**, by Hilda Manning (\$0.50). **Easily Staged Plays For Boys**, by S. Sylvan Simon (\$1.50). **Square The Circle**, by Valentine Kataer (\$0.75). **Debutante Plays**, by Olive Price (1.50).



CLOISTER + CHRONICLE



ST. JOSEPH'S PROVINCE

Cloister Sympathy

The Fathers and Brothers of the Province extend their prayers to the Very Rev. John L. Callahan, O.P., Provincial of Holy Name Province, on the death of his father; to the Rev. W. C. Daly, O.P., on the death of his father; to the Rev. F. D. Alwaise, O.P., on the death of his mother; to the Rev. W. J. Tierney, O.P., the Rev. S. C. Osbourn, O.P., and the Rev. L. M. Osbourn, O.P., on the death of their brothers; to the Very Rev. Raymund Meagher, O.P., Ex-Prov., the Rev. L. V. F. Kienberger, O.P., and the Rev. J. D. Donovan, O.P., on the death of their sisters.

The Very Rev. C. J. Callan, O.P., and the Very Rev. J. A. McHugh, O.P., professors at Maryknoll Mission Seminary for over twenty years, were deacons of honor to the Most Rev. John T. McNicholas, O.P., who preached the eulogy over the remains of the Most Rev. James A. Walsh, M.M., founder and Superior General of Maryknoll and of the Mission Sisters of St. Dominic, at St. Patrick's Cathedral in New York, April 17.

Visitors to our Cloister

The Very Rev. John L. Callahan, O.P., Prior Provincial of Holy Name Province in California and formerly Prior of St. Thomas Aquinas in River Forest was guest at the Studium during his recent visit to St. Joseph's Province.

March 26, the Very Rev. Msgr. Francis Gonne, renowned educator and rector of St. Bede's College in Manchester, England, preached the Holy Hour at St. Vincent Ferrer's Church, New York City.

Dr. Ralph Sullivan, house physician at St. Thomas Aquinas in River Forest, gave a very instructive and interesting address to the Students on April 4.

Ad Multos Annos!

At the Convent of St. Rose, Springfield, Ky., on May 2, the Very Rev. Terence S. McDermott, O.P., Prior Provincial, presided at the Golden Jubilee celebration of the ordination of Rev. A. A. Durkin, O.P., to the Holy Priesthood. The Solemn Mass was celebrated by the Rev. J. D. Pendergast, O.P., a cousin to the jubilarian, assisted by another cousin, the Rev. J. H. Durkin, O.P., of St. Dominic's Priory, Washington, as deacon, and the Rev. D. A. Wynn, O.P., of St. Pius', Chicago, as subdeacon. The Rev. W. D. Sullivan, O.P., Head of the Central Mission Band, preached. Among the many priests and religious present were Fr. Durkin's sister, Sister Helena, O.P., and Sister Ambrosia, O.P., a cousin, both from St. Mary's of the Springs Community. Another sister, Sister Augustine, O.P., of the same community, was not able to be present.

Fr. Durkin, born December 28, 1858, and educated in London, Ontario, made his profession at St. Joseph's Priory on August 4, 1878. He was ordained priest May 2, 1886. His priestly career was spent at Newark, N. J., Columbus, Ohio, Memphis, Tenn., Somerset, Ohio, and Louisville, Ky. For some years he was stationed at St. Joseph College, Bardstown.

St. Antoninus Priory, Newark, N. J., has the honor and privilege of numbering among its members the oldest Dominican priest of the Province and probably on the American Continent, the Rev. H. J. McManus, O.P. On March 20, the venerable octogenarian celebrated the fifty-seventh anniversary of his ordination to the priesthood, and on May 5, the sixty-first anniversary of his religious profession.

On Sunday, March 22, Immaculate Conception Convent quietly celebrated the golden anniversary of the reception of the habit by the Very Rev. V. F. O'Daniel, O.P., Provincial Archivist. Congratulations and prayers were also extended to the Very Rev. F. D. McShane, O.P., Superior, on the golden anniversary of his religious profession.

The Religious State

On June 6, at the National Shrine of the Immaculate Conception, the Most Rev. John M. McNamara, D.D., Auxiliary Bishop of the Archdiocese of Baltimore, ordained the following Rev. Brothers to the subdiaconate: Robert Barron, Benedict Heary, John Gaines, Jerome Bresnahan, Camillus Lillie, Gabriel Schneider, Luke Schneider, William Curran, Regis Ahern, Patrick Roney, Hilary McGinley, Andrew Fleming, Donald McMahon, Matthias Cain, Quintin Goldrick, Aloysius Segren, Sebastian Carlson, Arthur McInerney, Christopher Pino, Bartholomew Schaller, Maurice Conlon, Antoninus Quinn, Raphael Gillis, Victor Dwyer, Anselm Abbott, Fabian Mulhern, Marcellus McGowan, Urban Corigliano, Paschal Shaffer, Hugh Scola, Brendan Larnen, and Edgar Schnell.

After Mass on March 24, Brother Dominic Carey, O.P., read the renewal of his temporary vows before the Very Rev. Justin McManus, O.P., Prior of Immaculate Conception Convent, Washington, D. C.

On the Feast of St. Joseph, March 17, Brother Daniel Lande of Detroit, Mich., and on April 12, Brother Luke Barnes of Milan, Pa., were vested with the habit of the laybrothers at St. Thomas Aquinas Convent in River Forest.

Inter- Cloistral Assignments

Since our last issue the Very Rev. P. R. Carroll, O.P., has been elected Prior of St. Louis Bertrand's Priory, Louisville, Ky. The Very Rev. J. R. Kelleher, O.P., has been named sub-prior of St. Vincent Ferrer's Priory in New York.

The following Superiors have been re-appointed: the Rev. J. H. Foster, O.P., at Holy Name, Kansas City, Mo.; the Rev. G. I. Smith, O.P., at Aquinas College High School in Columbus, Ohio.

The Rev. J. A. Shiel, O.P., former head of the Eastern Mission Band has been appointed pastor of Holy Name Church, Valhalla, N.Y. Fr. Shiel is succeeded by the Rev. J. L. Finnerty, O.P.

The Rev. F. V. Level, O.P., Prefect of Guzman Hall, Apostolic Dormitory of Providence College, sailed for France on April 18. Fr. Level is expected to return in the Fall.

The following transfers have been made: the Very Rev. W. R. Lawler, O.P., to St. Peter's, Memphis, Tenn.; the Rev. P. A. Elenen, O.P., to Holy Name, Valhalla, N. Y.; the Rev. E. A. Vitie, O.P., to Sacred Heart, Jersey City, N. J.; the Rev. J. C. Gunning, O.P., to St. Pius', Chicago, Ill.; the Rev. J. A. Baverso, O.P., to St. Mary's, Johnson City, Tenn.; the Rev. H. A. Hall, O.P., to Blessed Sacrament Church, Madison, Wis.

The Rev. C. W. Sadlier, O.P., of Aquinas College High School is temporarily assigned to the faculty of St. Mary's of the Springs, East Columbus, O.

The following Lay brothers have been transferred: Bro. Vincent Wild, O.P., to St. Antoninus, Newark; Bro. James Lonergan, O.P., to St. Joseph's, Somerset, Ohio.

In the Universities

At the annual commencement exercises of the Catholic University, held at the National Shrine of the Immaculate Conception on June 10, the Rev. J. J. McLarney, O.P., was awarded the degree of Doctor of Sacred Theology; the Rev. J. R. Slavin, O.P., the degree of Doctor of Philosophy; and the Rev. T. A. Hinnebusch, O.P., the degree of Master of Arts.

On May 3, the Rev. Ignatius Smith, O.P., Professor of Thomistic Philosophy at the Catholic University, lectured on "Modern Ills and the Philosophy of St. Thomas" at St. John's University in Brooklyn, N. Y.

At a debate held at Niblett Hall in King's Bench Walk, Oxford, the Rev. Victor White, O.P., of the English Province, defended the thesis "The Practice of Euthanasia is Intrinsically Immoral." His opponent was the Rev. C. H. McKenna, O.P., of St. Joseph's Province, a student at Oxford. The debate was conducted in the form of a Scholastic disputation.

The Rev. G. Q. Friel, O.P., read a paper on "Sanctions in the Primitive Moral Culture" at the eleventh annual meeting of Catholic Anthropologists at Fordham University, April 14.

The Rev. G. C. Reilly, O.P., of St. Thomas Aquinas in River Forest, Ill., is conducting courses in Psychology at DePaul University, Chicago.

Catholic Thought Assn.

The second semester of lectures on the "Architect of the Universe" at the Center Club in New York City by the Rev. R. W. Farrell, O.P., of Immaculate Conception Convent in Washington, was brought to a close April 24.

The Invitation Subscription Course of twenty lectures on "The Modern World and Thomas Aquinas," conducted in the Assembly Hall of Rosary College by the Rev. G. C. Reilly, O.P., was completed May 1. Fr. Reilly also gave a series of six lectures at the University of Wisconsin under the auspices of the Newman Club. The attendance of professors, members of the student body, and the laity in general, far surpassed the expected number.

Catholic Education

On April 16, the Very Rev. J. A. McHugh, O.P., a theologian working on the revision of the Baltimore Catechism, attended a meeting of the National Educational Association at the Waldorf Astoria in New York. The Rev. L. C. McCarthy, O.P., President of Providence College, and the Rev. D. M. Galliher, O.P., Registrar, also attended. The Rev. F. J. Baezler, O.P., Principal of Fenwick High School, the Rev. L. C. Gainor, O.P., former Principal, the Rev. B. B. Myers, O.P., Dean of Studies, and the Rev. H. C. Graham, O.P., vocational counselor, attended the High School department meetings. Fr. Graham, on April 15, gave an address on "Vocational Guidance in Secondary Schools."

The Provincial Educational and Pastoral Conferences of the Province of St. Joseph were held at St. Joseph's Priory, Somerset, Ohio, June 16-18.

With our Professors

On April 19, the Very Rev. C. J. Callan, O.P., and the Very Rev. J. A. McHugh, O.P., members of the Editorial Board for the revision of the New Testament, attended the meeting of the Board held at Washington under the Presidency of His Excellency Edwin V. O'Hara, D.D., Bishop of Great Falls, Mont. Certain rules and principles were established to guide the various scholars in their work, and it was decided that the eight editors

and twenty scholars should form a permanent Scripture Society. The members of the Society will be present at the Confraternity of Christian Doctrine to be held at the Waldorf Astoria in New York City in October.

The Rev. Ignatius Smith, O.P., Professor of Sacred Eloquence at the Catholic University, preached the commencement exercises at St. Joseph's College, Adrian, Mich. Fr. Smith also preached at the nurses' graduation at Lancaster, May 28, and at the vesper service of all graduating nurses of the District of Columbia at Sacred Heart Church in Washington, May 24.

The Rev. L. C. McCarthy, O.P., President of Providence College, delivered an address on "The Spiritual Development of the Child," March 31, over station WJAR, on the Rhode Island Congress of Parents and Teachers Program.

Among the lectures delivered at St. Thomas Aquinas Studium in River Forest were: "Economics and The Priestly Vocation," by the Rev. J. M. Nugent, O.P., March 20, and "The Angelic Warfare" by the Rev. L. E. Nugent, O.P. Both lecturers are members of the faculty of Fenwick High School.

The Rev. J. A. Driscoll, O.P., will conduct a course in Logic at St. Mary's of the Springs, East Columbus, Ohio, during the summer sessions.

On April 6, the Rev. M. M. Hanley, O.P., gave an address on "St. Albert the Great" to the Albertus Magnus Science Club of St. Mary's of the Springs.

At the National Catholic College Day Conference held at Mt. St. Agnes' Junior College, Baltimore, Md., April 24, the Rev. L. M. O'Leary, O.P., associate Professor of Sacred Eloquence at the Catholic University, spoke on the value of Catholic college education. June 7, he preached at the baccalaureate Mass of Georgetown University, and at the commencement exercises of the College of Notre Dame, Baltimore, Md.

The Black- Friars

March 17, the Rev. E. U. Nagle, O.P., organizer of the National Catholic Theatre Movement, lectured before the University Catholic Club at Cathedral High School, Pittsburgh, Pa., on the subject, "The Theatre Moves On."

Under the direction of Fr. Nagle, the Blackfriars' Guild of Providence, R. I., so successfully staged "Barter" as to warrant a second presentation at Pawtucket High School Auditorium on April 8. The Guild also sponsored a lecture given by the Rev. N. H. Serrer, O.P., at Harkins Hall, Providence College. He spoke of "The Influence of Catholicity on the Modern Drama."

By special request of the Louisville Safety Council, a chapter of the Guild organized in Louisville, Ky., during the past year under the direction of the Rev. C. M. Rooney, O.P., gave six one-act plays under the general title, "Death Speaks."

The St. Louis Bertrand Dramatic Guild, Philadelphia, presented Fr. Nagle's "Barter" at Mercantile Hall for the benefit of Holy Name Church, March 30. On March 29 the Guild presented the play for the Sisters of the neighborhood and the children of Holy Name School.

Fr. Nagle, a member of the Providence City Tercentenary Committee, wrote the scenario for the tercentenary pageant staged on the grounds of Elmhurst Academy, May 29. The pageant showed the influence of Catholicism on the history of Rhode Island. It had a cast of about a thousand members, representing seventy different institutes of learning. The Rev. L. C. McCarthy, O.P., President of Providence College, is chairman of the Rhode Island Tercentenary Commission.

Arts in the Cloister

At the Convent of St. Joseph, Somerset, the Motherhouse of Ohio Catholicism, a museum of articles having historical relationship to Dominicanism in Ohio has been instituted under the care of the Novitiate.

On April 6, Sir John Stainer's sacred oratorio, "The Crucifixion," was presented in the Studium of St. Thomas Aquinas, River Forest, by the Rev. H. J. Schroeder, O.P., Professor of Liturgical Chant.

The Rev. T. M. McGlynn, O.P., is at present working with Carl Milles, resident sculptor of the Cranbrook Academy of Arts at Bloomfield Hills, Mich. On March 11, Fr. McGlynn lectured on "The Church and Art" at the Catholic Press Exhibit in Detroit.

It is Consummated On Good Friday afternoon, the Rev. L. M. O'Leary, O.P., gave the meditations for the tenth, eleventh and twelfth Stations of the Cross, which were held publicly in Franklin Park, Washington, D. C. Part of the program was broadcast.

In our Churches, *Tre Ore* devotions were conducted as follows:

St. Louis Bertrand, Louisville, Ky.; the Rev. R. R. King, O.P.
St. Vincent Ferrer, New York City; the Rev. R. E. Kavanah, O.P.
St. Antoninus, Newark, N. J.; the Very Rev. Justin McManus, O.P.
St. Catherine of Siena, New York; the Very Rev. P. A. Maher, O.P.
St. Patrick, Columbus, Ohio; the Rev. A. A. Sibila, O.P.
Holy Name, Kansas City, Mo.; the Rev. A. M. Vitie, O.P.
Holy Name, Philadelphia, Pa.; the Rev. J. D. Walsh, O.P.
St. Dominic, Youngstown, Ohio; the Very Rev. R. M. Burke, O.P.
St. Pius, Chicago, Illinois; the Rev. L. L. Farrell, O.P.
Blessed Sacrament, Madison, Wis.; the Rev. W. J. Olson, O.P.

Passion Sermons:

St. Vincent Ferrer, New York City; the Very Rev. W. A. Marchant, O.P.

St. Catherine of Siena, New York City; the Rev. H. A. Burke, O.P.
St. Antoninus, Newark, New Jersey; the Rev. J. E. O'Hearne, O.P.

Lenten courses were preached by the Fathers of St. Joseph's Priory in the Dominican churches of Somerset, St. Joseph's and Holy Trinity, and in the Church of St. Thomas at Zanesville. The Fathers also preached courses at Blessed Sacrament Church in Newark, New Lexington, New Straitsville, Buchtel and Murray City, Ohio.

During the Holy Season of Lent the Fathers of Aquinas High School conducted Lenten courses at Mount Carmel Hospital and the House of the Good Shepherd. During Holy Week they assisted at St. Patrick's Church, Columbus, Ohio; St. Leo's Church, Columbus, Ohio; Girls Industrial School, Delaware, Ohio; St. Patrick's Church, London, Ohio; Sacred Heart Church, Coshocton, Ohio; and St. Lawrence's Church, Ironton, Ohio.

Christ is Risen

St. Dominic Church at Youngstown, Ohio, was the scene of very impressive ceremonies on Easter Sunday. The Solemn Mass was celebrated by the Reverend L. C. Gainor, O.P., Pastor, assisted by the Rev. F. A. Fox, O.P., and the Rev. J. C. Nowlen, O.P. The sermon was delivered by the

Very Rev. R. M. Burke, O.P., Vicar Provincial of St. Albert's Vicariate. The newly organized Dominican Choristers—sixty boys from St. Dominic's School—made their debut with Gounod's *Easter Procession*.

At St. Antoninus Church, Newark, N. J. the Very Rev. J. B. Connolly of the Eastern Mission Band, Ex-Provincial of Holy Name Province, preached on "The Glories of the Resurrection."

**Holy
Name**

On Sunday, May 24, the Holy Name Society held a Memorial Service at Holy Name Church in Philadelphia. The service was preceded by a parade made up of both Protestants and Catholics: Elmtree Post of the American Legion, 400 Holy Name men, 100 boy scouts and cub scouts, two units of cadets smartly uniformed, and a boy scout band of thirty pieces from Epiphany Parish. The preacher of the occasion was the Rev. J. B. McGwin, O.P., of Providence College.

The Holy Name Society was recently organized at St. Patrick's Church, Chanute, Kansas, by the Rev. J. H. Foster, O.P., Pastor of Holy Name Church at Kansas City, Mo.

The Rev. T. F. Conlon, O.P., National Director of the Holy Name Societies of the United States, delivered a series of five lectures on "The Coin of Tribute" over the *Catholic Hour*, April 26-May 24.

The Rev. Ignatius Smith, O.P., former National Director, was preacher at the silver anniversary Archdiocesan Union Convention at the *Aleazar*, Baltimore, Md., on April 26. Fr. Smith also preached at the ceremonies for the blessing of the new banner of St. Mary's, Star of the Sea, Branch, Baltimore, on April 19.

**Mary,
Queen
of the May**

During the past few months, the Rev. J. H. Foster, O.P., established the Confraternity of the Holy Rosary at St. Patrick's Church, Sedelia, Kansas, and at the Church of the Assumption, Kansas City, Mo.

On Monday, March 23, a perpetual novena in honor of Our Lady of the Miraculous Medal was begun at St. Dominic's Church in Detroit, Mich.

May-day sermons were preached at St. Thomas Church, Zanesville, Ohio, by the Rev. C. I. Litzinger, O.P.; at Holy Trinity Church in Somerset, Ohio, by the Rev. J. C. Kearney, O.P.; at St. Patrick's in Columbus, by the Rev. H. L. Martin, O.P., Pastor; at St. Mary's of the Springs, East Columbus, by the Rev. A. P. McEvoy, O.P.

The Very Rev. J. B. Walsh, O.P., Prior of St. Joseph's in Somerset, preached the May-day sermon at Glouster, Ohio, Sunday, May 3.

The Rev. E. L. Hughes, O.P., preached at the coronation of the Blessed Virgin at Resurrection Church, Brooklyn, New York, Sunday evening, May 3.

**St. Patrick's
Day**

The newly remodelled St. Patrick's Church of Columbus, Ohio, was formally reopened on the patronal feast with a Solemn Mass *coram episcopo*. The Rev. H. L. Martin, O.P., pastor and celebrant, was assisted by the Rev. J. D. Pendergast, O.P., Chaplain of St. Mary's of the Springs, and the Very Rev. B. C. Werner, O.P., Vicar Provincial of the Provincial Chinese Missions. The Rev. G. I. Smith, O.P., and the Rev. A. B. Dionne, O.P., both of Aquinas College, were deacons of honor to the Most Rev. James J. Hartley, Bishop of Columbus. The Rev. P. G. Corbett, O.P., of the Central Mission Band, preached. After the Mass, the Bishop expressed his gratitude to the Fathers on the work done at St. Patrick's.

The Rev. D. G. O'Connor, O.P., of St. Thomas Aquinas in River Forest, was speaker at the annual banquet of the Friendly Sons of St. Patrick held at the *Neil House* in Columbus.

**St. Thomas
Aquinas**

On March 3, the Rev. E. L. Hughes, O.P., spoke over station WLWL on "The Life of St. Thomas."

On the feast of St. Thomas, March 7, the Rev. H. A. Kelly, O.P., Director of the Third Order, conducted the celebration at the Aquinas Dominican High School, Chicago, Ill., where four hundred students were enrolled in the Angelic Warfare. The National Directors of the Society have appointed the Feast of the Patronage of Schools as a national Communion day.

The Rev. N. M. Walsh, O.P., of St. Dominic's in Detroit, preached the Lenten noon-day sermon, "St. Thomas, Patron of Youth" at St. Aloysius' Church in the same city.

The Rev. T. F. Carey, O.P., professor at the Catholic University, gave a lecture on St. Thomas to the seminarians at Sts. Cyril and Methodius Seminary, Orchard Lake, Mich.

**St.
Vincent
Ferrer**

In preparation for the feast of St. Vincent Ferrer, April 5, a solemn novena was very successfully conducted at his patronal church in New York by the Rev. F. D. Newman, O.P., of the Eastern Mission Band. A perpetual novena of weekly Holy Hours is being carried on by the Fathers assigned to St. Vincent Ferrer's Priory.

The perpetual novena of Tuesday afternoon and evening services in honor of St. Vincent Ferrer, conducted by the Rev. L. H. Fitzgerald, O.P., at St. Antoninus' Priory, Newark, N. J., has become very popular in the Newark Diocese. From near and far people come in multitudes to invoke the thaumaturgist of modern times.

**St. Catherine
of Siena**

On Sunday, April 26, solemn services in honor of St. Catherine were held at St. Vincent Ferrer's in New York. The Rev. E. L. Hughes, O.P., preached at the Solemn Mass. The Rev. T. A. Townsend, O.P., preached at the special service for the Pope at 2:15 P. M. Under the direction of Fr. Hughes, a convocation of tertiaries from Queens, Manhattan and the Bronx was opened at 3:30, the Right Rev. Msgr. Keyes presiding. The Right Rev. Msgr. Peter Guilday of the Catholic University preached on "The Daring of the Dominican Apostolate." The convocation was brought to a close with the imparting of the papal benediction and general absolution by the Very Rev. Prior Provincial.

Fr. Hughes also gave a talk on St. Catherine over station WLWL on her feast day, and, assisted by the Rev. R. E. Vahey, O.P., conducted a triduum in her honor at St. Vincent Ferrer's.

The solemn novena in preparation for the patronal feast at the Church of St. Catherine of Siena in New York, preached by the Very Rev. P. A. Maher, O.P., inaugurated a perpetual novena of Tuesday evening services in her honor.

Triduums were also preached at St. Louis Bertrand's in Louisville by the Rev. B. C. Murray, O.P., of the Central Band; at Holy Name Church in Kansas City by the Revs. A. M. Vitie, O.P., L. F. Boppell, O.P., and J. L. Devine, O.P.

**Blessed
Martin**

On March 29, the Rev. E. L. Hughes, O.P., conducted the first pilgrimage to the official Shrine of Bl. Martin at the Monastery of the Dominican Sisters of the Perpetual Rosary, Union City, N. J. At the same Shrine, May 4-12, the Revs. E. L. Hughes, O.P., J. C. Kearns, O.P., T. A. Townsend, O.P., and R. E. Vahey, O.P., conducted a novena in honor of Blessed Martin, the

occasion being the tenth anniversary of the introduction of his cause. The Rev. Ignatius Smith, O.P., was the special preacher.

Dr. A. G. Falls, guest of the Very Rev. F. N. Georges, O.P., Subprior of St. Thomas Aquinas Studium in River Forest, addressed the Students on the cause of Bl. Martin, pointing out the aid which the Blessed could render in obtaining social equality for his race. Dr. Falls is a graduate of the Medical School of Northwestern University.

The Rev. T. L. Weiland, O.P., has instituted a quarter club for the maintenance and progress of the Colored Mission of Bl. Martin de Porres, Hampton at Oak St., Columbia, So. Carolina. Fr. Weiland extends his thanks to those who have already joined, and welcomes all newcomers.

**Blessed
Imelda**

On May 10, the feast of Blessed Imelda, the Rev. J. C. Kearns, O.P., gave a talk on "The Little Flower of the Eucharist" over station WLWL.

The same day the Rev. J. B. Schneider, O.P., of St. Dominic's in Denver, preached on Blessed Imelda during the First Communicants' Mass at the Church of the Annunciation in Leadville, Col.

**Other
Mission
Activities**

The Rev. J. H. Foster, O.P., preached a week's retreat at the Cathedral of Kansas City, Mo.

April 26-May 10, the Rev. W. R. Bonniwell, O.P., and the Rev. T. H. Sullivan, O.P., of the Eastern Band, conducted a mission for the men, women and children of Holy

Name Parish in Philadelphia.

The Rev. Q. F. Beckley, O.P., Chaplain of the Catholic Students at Princeton, preached the College Newman Clubs Retreat at the Cenacle of St. Regis, March 29.

The Rev. E. L. Hughes, O.P., conducted a novena in honor of St. Rita at St. Rita's Church, Bronx, N. Y., May 13-22.

The Rev. C. L. Davis, O.P., of St. Thomas Aquinas in River Forest, preached a retreat for the Academy girls at Sinsinawa Mound, Wis., April 8-11. Fr. Davis also preached a retreat to the Academy girls at St. Mary's of the Springs, East Columbus, Ohio, May 20-24.

The Rev. H. A. Kelly, O.P., of St. Pius in Chicago, conducted the three-day retreat for the students of Providence College, April 6-8.

The annual retreat for the students of Aquinas College was conducted by the Rev. J. C. Connolly, O.P., of the Central Band, April 6-8.

The Rev. R. E. Vahey, O.P., conducted a three-day retreat for girls at Holy Rosary Home, New York City, March 26-28; for the students of St. Dominic's Academy, Jersey City, N. J., April 6-8.

The Rev. J. R. O'Connor, O.P., of the Central Mission Band, conducted the annual retreat for Ursula Academy students at Louisville, Ky., which was brought to a close Feb. 28.

**Eastern
Band**

The annual May public novena in honor of St. Jude, May 4-13, was preached by the Rev. J. L. Finnerty, O.P., Head of the Band, and the Rev. J. E. O'Hearn, O.P.

The Rev. V. R. Burnell, O.P., director of the Shrine and Pastor of St. Pius Church, Chicago, conducted the ceremonies of the closing day. The Fathers of the Band have the following schedule for the months of May and June:

Missions:

Washington, U. S. Soldiers' Home; Very Rev. J. A. Mackin.

Ridgewood, N. J., Mt. Carmel, Revs. J. B. Hughes and W. C. Kelly.

Rye, N. Y., Resurrection Church, Revs. E. A. Martin, and G. B. Neitzey.

East Providence, Lady of Lourdes, Rev. P. V. Flanagan.

Collinsville, Mass., Assumption Church, Rev. C. A. Haverty.
 Lowell, Mass., St. Michael's, Very Rev. J. H. Healy, Revs. F. D. Newman and F. N. Reynolds.
 Fayetteville, N. Y., Immaculate Conception, Very Rev. J. B. Connolly.
 Long Island City, St. Mary's, Very Rev. J. A. Mackin, Rev. T. M. O'Connor.

Georgetown, Conn., Sacred Heart Church, Rev. T. H. Sullivan.
 Port Richmond, S. I., St. Rita's, Rev. H. C. Boyd.
 Quincy, Mass., St. Joseph's, Rev. R. B. Johannsen.
 Taunton, Mass., Sacred Heart, Revs. J. E. O'Hearne, P. V. Flanagan.
 Paterson, N. J., St. Anthony's, Rev. F. D. Newman.
 Hingham, Mass., St. Paul's, Revs. H. H. Welsh, J. D. Walsh.

Retreats:

Toronto, Canada, Very Rev. J. B. Connolly.
 Howard Beach, L. I., Our Lady of Grace, Rev. T. H. Sullivan.
 Newark, N. J., St. Patrick's Cathedral, Rev. J. B. Hughes.
 Jersey City, Sacred Heart, Rev. G. B. Neitzey.
 Worcester, Mass., St. John's, Revs. J. E. O'Hearne, R. B. Johannsen.
 West Brighton, Sacred Heart, Rev. H. C. Boyd.
 Fall River, Mass., St. Mary's Cathedral, Rev. R. B. Johannsen.
 Union City, Conn., St. Mary's, Rev. W. C. Kelly.
 Waterbury, Conn., Immaculate Conception, Rev. P. V. Flanagan.
 St. Paul, Minn., retreat to priests, Very Rev. J. H. Healy.
 Washington, D. C., Sacred Heart Shrine, Rev. F. D. Newman.
 New York City, Holy Family, Rev. H. C. Boyd.
 Newtown, Conn., St. Rose, Revs. J. B. Hughes, H. C. Boyd.

**The
Western
Band**

The Rev. L. L. Farrell, O.P., Head of the Band, assisted by the Rev. H. A. Kelly, O.P., conducted a Mission at St. Pius' Church in Chicago, March 29-April 5.

At the Church of the Blessed Sacrament, Madison, Wis., the Rev. J. C. McDonough, O.P., and the Rev. W. J. Olsen, O.P., preached a parish retreat, April 5-8.

The Fathers of the Band also fulfilled the following engagements:

Missions:

Chicago, Ill., St. Tarcissus Church, Very Rev. J. B. Walsh, Rev. W. J. Olson, March 1-15.
 Peoria, Ill., St. Mark's Church, Rev. C. L. Davis, March 1-15.
 St. Louis, Mo., St. Ambrose Church, Revs. W. J. Olson, J. C. McDonough, March 15-29.
 Waukegan, Ill., Immaculate Conception Church, Very Rev. R. M. Burke, Rev. L. L. Farrell, March 15-29.
 Chicago, Ill., Holy Rosary Church, Rev. W. J. Olson, March 29-April 5.
 Chicago, Ill., St. Anthony's Church (Kensington), Rev. H. A. Kelly, March 8-15.
 Chicago, Ill., Our Lady of Pompeii Church, Rev. H. A. Kelly, March 22-29.
 Chicago, Ill., St. Bridget's Church, Very Rev. R. M. Burke, Rev. H. A. Kelly, April 26-May 3.
 Chicago, Ill., Epiphany Church, Revs. L. L. Farrell, J. C. McDonough, April 26-May 10.

Retreats:

Pekin, Illinois, St. Joseph's Church, Rev. P. A. Elnen, March 11-19.
 Chicago, Ill., St. Leo's Boys' High School, Rev. W. J. Olson, May 6-8.

Forty Hours:

Fort Madison, Iowa, St. Joseph's, Very Rev. J. B. Walsh, March 17-19.

Davenport, Iowa, St. Mary's, Very Rev. J. B. Walsh, March 22-24.

Novena:

St. Louis, Mo., Annunciation Church (Ave Maria Shrine), in honor of St. Jude, Rev. W. J. Olson, April 21-29.

Holy Week:

Good Friday Evening—Chicago, Ill., St. Angela's, two Passion Sermons, Rev. J. C. McDonough.

Holy Saturday Confessions—Henry, Ill., St. Joseph's, Rev. L. L. Farrell.

Vocational Talk:

Chicago, Ill., St. Theodore's Convent (Holy Cross Sisters), Rev. D. A. Wynn, March 8.

Day of Recollection:

Madison, Wis., Catholic Women's Club, Very Rev. R. M. Burke, March 31.

**Southern
Band**

The Fathers of the Band are the Rev. L. A. Smith, O.P., the Rev. V. F. Kienberger, O.P., and the Rev. L. M. Shea, O.P.

The Fathers of the Band preached missions at Rayne, Louisiana; Washington, Louisiana; Boyce, Texas; and Longview, Texas. The Fathers also preached a retreat at Galveston Seminary, Laporte, Texas.

**Our
Chinese
Missions**

On April 1, the Rev. J. R. Grace, O.P., Missionary of Chungan, China, addressed the Students of Immaculate Conception Convent, Washington. Fr. Grace emphasized the fact that, because the missionary is but a middleman between Almighty God and the faithful, prayer is the greatest need of the Missions, especially in a day when the scandalous conduct of so many Christian countries heaps scorn on the Faith in the minds of pagans.

Nine Fathers and two Laybrothers of St. Joseph's Province, under the Very Rev. B. C. Werner, O.P., Vicar Provincial, are laboring in the Independent Mission of Kianning, of which the Very Rev. A. P. Curran, O.P., is ecclesiastical Superior. The Fathers have one Dominican Student Philosopher at St. Thomas Aquinas in River Forest, and two seminarians studying for the secular priesthood. Among the more fervent of the 600 Christians in their territory there is strong devotion to St. Dominic and the Most Holy Rosary. The Confraternity of the Angelic Warfare has likewise been introduced. The Fathers are very confident of much good in the newly organized St. Albert's 'floating parish' which accommodates the many fervent Christians living on the river Min.

During their visit, the Very Rev. Vicar Provincial and Fr. Grace have been giving and will continue to give many lectures throughout the States.

Over station WEAN on March 4, the Rev. R. E. Vahey, O.P., assistant director of the Rosary Mission Society, interviewed the Rev. R. E. Brennan, O.P., of Providence College, who was a Missionary in China for several years. The program was brought to a close with a lecture by Fr. Vahey on Dominican activities in China and the activities of the Rosary Mission Society.

**Third
Order**

On the Feast of the Translation of St. Dominic, the Rhode Island and Massachusetts tertiaries convened at Providence College. Solemn Compline was sung by forty Dominican Fathers, and selections were rendered by the College Orchestra, under the direction of the Rev. I. A. Georges, O.P. The preacher was the Rev. Francis J. Deery, Editor of the Providence Visitor. The Rev. E. L. Hughes, O.P., delivered a special message to the tertiaries.

The Most Rev. Francis P. Keough, D.D., Bishop of Providence, presided.

The Rev. E. L. Hughes, O.P., conducted a one day retreat for tertiaries on May 3, at the Dominican Sisters Retreat House, Philadelphia, Pa.

On May 17, the Very Rev. John L. Callahan, O.P., Prior Provincial of Holy Name Province, received several score of laymen into the Third Order, at St. Dominic's in San Francisco. This grand reception marked a revival of the archdiocesan branch, founded by the Right Rev. Joseph Alemany, O.P., first Ordinary.

The Rev. H. A. Kelly, O.P., director of the Third Order, conducted the annual one day retreat for tertiaries belonging to the chapters of Chicago, Evanston, River Forest and Riversdale at St. Pius' Church, Chicago, on May 24, the feast of the Translation of St. Dominic.

Late Arrivals

The Rev. F. L. Vander Heyden, O.P., Head of the Northwestern Mission Band, and the Rev. T. D. Gilligan, O.P., of the same Band, preached a Mission at Sacred Heart Church, L'Anse, Mich., for the people of the parish and the attached mission of Pequaming, April 26-May 3.

On May 9, a Solemn Mass of Requiem for the repose of the soul of the Most Rev. James A. Walsh, M.M., was offered by the Very Rev. J. A. McHugh, O.P., assisted by two Maryknoll Fathers. The Rev. E. L. Phillips, O.P., was master of Ceremonies. The Very Rev. C. J. Callan, O.P., delivered the eulogy, pointing out the intimate relations of Holy Rosary, Hawthorne, N. Y., with Maryknoll, and appraising the steadfast virtue of the saintly Bishop. This tribute of the birthplace of Maryknoll to her founder was attended by many Maryknoll Fathers, seminarians, Sisters and auxiliary brothers.

Under the direction of the Rev. W. A. Murtaugh, O.P., the annual Aquinas show was held at the Hartman Theatre in Columbus, May 14.

The examination for the degree of Lector of Sacred Theology was successfully undergone by the Rev. J. C. Della Penta, O.P., on May 16, and by the Rev. L. M. Osbourn, O.P., on May 23.

On May 15, the resolution renewing and extending for fourteen years the patent issued by the United States Patent Office for the Badge of the Holy Name Society was passed by the Senate. The measure was passed by the House of Representatives on March 4.

On May 17, the Rev. T. F. Conlon, O.P., delivered an address at the Communion breakfast of the Independent Subway Holy Name Society, at the Hotel Capitol in New York.

On the feast of the Ascension, Immaculate Conception Convent at Washington was host to the Right Rev. Msgr. Joseph Corrigan, D.D., Rector of the Catholic University, the Right Rev. Msgr. Patrick J. McCormick, Vice-rector, and the Right Rev. Msgr. David O'Dwyer, Procurator.

On June 3, the Rev. V. C. Donovan, O.P., was guest speaker at the Catholic Physicians Guild meeting at the Centre Association in New York.

SISTERS' CHRONICLE

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

The Fathers and Brothers of the Province of Saint Joseph extend their prayers and sympathy to the Foreign Mission Sisters of Saint Dominic on the death of their beloved Father and Founder, His Excellency, the Most Reverend James Anthony Walsh, M.M., D.D.

Albertus Magnus College, New Haven, Conn.

The feast of Saint Thomas Aquinas, Patron of Schools, was celebrated Saturday, March 7. The student body assisted at Solemn Mass, at 9 o'clock, singing the Gregorian Mass of Our Lady, *Cum Jubilo*, and after the Mass the *Adoro te Devote* of Saint Thomas. The College Choir sang the Proper of the Mass according to Gregorian notation. During a programme held in the Student Building, the Very Rev. Doctor Francis O'Neill, O.P., Prior of St. Mary Church, New Haven, addressed the student body. His subject was *Saint Thomas, the Saint and Scholar*. The College Glee Club rendered two choruses, *Halleluia* by Schubert and *Ave Maria* by Brahms.

Under the direction of Mary Flint Coy the Albertus Magnus Dramatic Association presented *Cradle Song*, by Gregorio Martinez, at the Campus Theatre, on March 26, 27, and 28.

The Social Science Club sent a delegation to the Model League of Nations of New England Colleges, which convened this year at Williams College. Albertus Magnus College represented Belgium.

The Reverend V. C. Donovan, O.P., conducted the student retreat during the first three days of Holy Week.

Saint Cecilia Academy, Nashville, Tenn.

The annual retreat for the student body of the Academy was conducted during the first week of April by the Reverend L. A. Smith, O.P., of Texas.

A new convent bell, given by friends of the Sisters, and blessed by His Excellency, the Most Reverend William L. Adrian, now replaces the old bell which for seventy-five years called the community to their religious exercises.

At the opening of the Forty Hours Devotion, held April 27, 28 and 29, the sisters marched in procession, carrying lighted candles. The Devotion closed with a solemn procession of Nashville's clergy and the students of the Academy.

The seventy-sixth annual commencement exercises were held in the St. Cecilia Chapel on May 29. His Excellency, the Most Reverend William L. Adrian, was present in the sanctuary during the Mass, and distributed the diplomas to the graduates.

At the commencement exercises of the Incarnate Word College, San Antonio, Texas, Sister M. Isabel Rice, O.P., and Sister Thomas Aquinas Robinson, O.P., received the degree of Bachelor of Arts.

On June 10, Sister Anastasia Basehart, O.P., is to receive the degree of Bachelor of Music from De Paul University School of Music, Chicago, Ill.

Each day during the month of May the sisters and students of the Academy marched in procession from the chapel to the Grotto of the Blessed Virgin, reciting the Rosary and singing hymns in honor of our Immaculate Mother Mary.

Immaculate Conception Convent, Great Bend, Kans.

On February 15, Sister M. Annunciata Schreiner, O.P., celebrated the Silver Jubilee of her Profession.

On March 24, the following postulants were clothed in the habit of St. Dominic: Miss Anna Marie Stremel of Loretto, Kans., Sister M. Alexia; Miss Mary Weber of Ellis, Kans., Sister M. Anselm; Miss Barbara Bock of Willowdale, Kans., Sister M. Cornelia; Miss Margaret Masterson of Garden Plain, Kans., Sister M. Coletta. His Excellency, the Most Reverend Augustine J. Schwertner, D.D., presided at the ceremony.

The Rev. D. A. Wynn, O.P., who conducted the ten day retreat preceding the investiture, preached the sermon.

One of the four Diocesan Sectional Educational Meetings was held in the St. Rose of Lima parish school, Great Bend, on Thursday, March 26. The Rev. J. M. Smith, O.P., addressed the assembly of clergy and laity on "Lay Retreats and Catholic Action."

On April 22, the sisters were honored by a visit from the Most Rev. Augustine J. Schwertner, D.D., Bishop of Wichita.

Dominican Academy, Fall River, Mass.

On March 7 Sister Monica and Sister M. de Lourdes made their final vows. The Very Reverend M. J. Archambault, O.P., presided, and the Reverend R. P. Veronneau, O.M.I., delivered the sermon.

On the same day, Sister Louis Marie and Sister Marie Jean celebrated the twenty-fifth anniversary of their religious profession.

Sister M. Thomas, Principal of the Dominican Academy of Fall River, Sister M. Dalmatius, Principal of Saint Ann's parochial school, Sister M. Loretta, and Sister Therese de Jesus attended the National Catholic Educational Convention held in New York City on the 13, 14, and 15 of April.

On April 26 the young ladies who had made a retreat of three days last February returned for a day's recollection under the direction of the Reverend S. M. Piché, O.P.

Sister M. Colombe celebrated the Silver Jubilee of her religious profession on May 5.

A closed retreat for young girls will be preached by the Reverend A. P. Regan, O.P., of Providence College, from May 15 to May 18.

St. Catherine Hospital, Kenosha, Wis.

A retreat preparatory to reception and profession was conducted by the Very Reverend C. M. Thuente, O.P., from March 6 to March 15. At the close of the retreat, Sr. Marie Vianney and Sr. M. Rita made final vows; Sr. M. Margaret and Sr. M. Joseph were admitted to first profession; and Helen Voyensky, Sr. M. Catherine of Siena, received the habit.

Miss Ferdinanda Appelman has arrived from Hillegom, Holland. She is to enter the novitiate soon.

A High Mass was celebrated in honor of St. Vincent Ferrer, on his feast, in thanksgiving for favors received in our hospital work. The celebration of this feast was delayed until early May when Mother M. Vincent, Vicar General, returned from the visitation of the Western Houses.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

The Rev. J. C. Nowlen, O.P., of St. Dominic Church, Youngstown, Ohio, has been conducting the monthly conferences in the chapel of the Motherhouse of Our Lady of the Elms.

The first annual retreat was given during Holy Week by the Very Rev. C. M. Thuente, O.P.

Monday, April 27, marked the silver jubilee of Sister Mary Florentine, O.P. The anniversary was celebrated on Sunday, April 26. The Rev. Thomas Taylor sang the High Mass in the Chapel of Our Lady of the Elms, and addressed the Sisters and guests. The jubilarian renewed her vows after Mass. Sister Florentine is a teacher of music at Our Lady of the Elms School.

The annual May Day crowning of the statue of the Blessed Virgin Mary took place on Wednesday, May 27. In the presence of the entire student body and friends, the Virgin Queen was crowned by Harriet Jane

Knapp, president of the senior class of Our Lady of the Elms School. She was attended by four of her classmates, Mary Jane Carlsake, Mary Ann Hearty, Jean Esther Lyle and Goldie Rais. Hymns in honor of Our Lady were sung preceding Benediction of the Most Blessed Sacrament. The school orchestra furnished the music.

Congregation of the Holy Cross, Brooklyn, N. Y.

A retreat was conducted by a Passionist Father during Easter week at Amityville, N. Y., for those Sisters who will act as councilors at the Girl's Camp in St. Joseph's, and for all others who will be actively employed during the summer vacation.

Five more retreats will be given at Amityville from June 28 to August 17, and two more will be given at St. Joseph's, for the summer school students and their teachers.

Twenty-four postulants are preparing to receive the holy habit of St. Dominic at the reception which will take place on August 5, at the Novitiate in Amityville.

Fifty-one novices will make their first profession on August 18, and a large class will take their final vows on August 20.

Summer school for continuation in college subjects will open at St. Joseph's on August 30, and will continue during the vacation months. About two hundred and fifty will attend.

The rummage sale conducted by the members of the Juniorate Guild during March and April was a great success.

The new Secretarial School, in charge of the Brooklyn Dominicans, will open in the Knights of Columbus Building. This is to be its temporary home until the new building is erected.

The Brooklyn Dominican Sisters, about two hundred in number, sang Compline at St. Vincent Ferrer Church in New York, at the solemnity in honor of St. Catherine of Siena, their patroness.

Convent of Saint Catherine, Racine, Wis.

The feast of Saint Catherine of Siena, the patronal feast of the community, was solemnly observed. Preparatory to the feast, the Reverend Vincent Hetherington, O.M.Cap., of Mount Alvernor, Appleton, Wis., conducted a three days' retreat for the students of Saint Catherine's High School. The Solemn Mass on Saint Catherine's Day was celebrated in the auditorium of the high school. The students, 410 in number, sang the Mass *Cum Jubilo*, Gregorian. The Proper of the Mass, arranged by Tozer, was rendered by a select group of Juniors who form the Schola Choir.

During the Solemn Benediction services the *O Salutaris* and the *Tantum Ergo* were sung according to Gregorian notation, followed by the *Te Deum*. The solemn services closed with the singing of an *Adoremus* arranged by Nicola A. Montani and sung A Capella by the students of the senior and junior classes. The sisters directed the singing. All the Racine clergy honored the occasion by their presence.

Sacred Heart Convent, Houston, Texas

The Rev. L. A. Smith, O.P., conducted a retreat for the novices and postulants preparatory to reception and profession on the Feast of the Annunciation.

The Pius X Schola of St. Agnes Academy presented a Liturgical Sunday program including exhibits of linens, vestments, liturgical art posters, and an illustrated lecture on the Mass by the Very Reverend Gerard

Mongeau, O.M.I., Rector of De Mazenod Seminary, San Antonio. The program was well attended by the priests and laity of Houston.

As their contribution to the centennial celebrations of Texas Independence, the pupils of the Dominican Sisters presented an impressive campus pageant, *Six Flag Symphony*, composed by the members of the faculty of Saint Agnes Academy. The Rev. F. H. Dugan, O.P., the Rev. L. A. Smith, O.P., the Rev. G. M. O'Dowd, O.P., a number of diocesan priests, and many friends and patrons of the Academy, were present.

On April 20 the Reverend Joseph Mary Rick, C.S.C., who has just returned from seven years of missionary labor in the jungles of Bengal, visited at the Motherhouse. He entertained his former teachers with stories of his life in that strange land.

The Motherhouse and Saint Agnes Academy were also visited by many distinguished persons who came to attend the Pontifical Mass sung on the famous San Jacinto Battlefield, April 21. The brown robes of the Franciscans and the black and white habits of the Dominican Friars called vividly to mind the noble part borne by these Orders in the history of the Lone Star State. The Very Reverend Mother Prioress General was present with many sisters from the Galveston Diocese, who brought their pupils to take part in the Living Flag. The 1,500 children grouped on the Battlefield near the altar and formed first the Lone Star Flag and then the Stars and Stripes.

During this centennial year many honors are being gathered to the glory of Catholic Education by pupils of Dominican Schools in Texas. The pupils of Saint Anthony's carried off the Silver Cup for Latin IV and several blue ribbons in other Latin tests. First prizes in both the high school and elementary departments of the Walter Woodul Essay Contest were won by Sacred Heart Academy students. The prize offered by the Women's Federation of Musical Clubs for the best original musical composition, went to a pupil of S. H. Academy. A St. Agnes scholar won the second County prize in the Walter Woodul Historic Essay Contest. Miss Rosemary Yeage won a Gruen wrist watch for her contribution to a nation wide contest. Miss Ann Gillen won distinction in a city contest for her essay *Texas Under Six Flags*.

Mount Saint Mary-on-the-Hudson, Newburgh, N. Y.

The feast of Our Lady of Lourdes was celebrated at the Motherhouse with a Solemn High Mass according to the Dominican Rite. The celebrant was the Reverend E. R. Kavanagh, O.P., of St. Vincent Ferrer's; the deacon was the Reverend J. T. Mulvin, O.P., chaplain; the subdeacon was the Reverend T. R. Smith, O.P., of the Dominican House of Studies. The students of the Academy and the sisters chanted the Mass *Alme Pater*.

The patronal feasts of our Order have been celebrated with High Masses, chanted by the Community.

Holy Week exercises at the Motherhouse were fitting preparation for Solemn High Mass on Easter morning. Holy Thursday, Good Friday and Holy Saturday were spent in thoughtful recollection. Father Mulvin conducted the Three Hours services on Good Friday. On Easter morning Reverend F. G. Level, O.P., of Providence College, was celebrant of the Mass. Father Mulvin was deacon, and the Reverend Philip Reilly of Providence College was subdeacon. Solemn Benediction was given at five o'clock.

His Excellency, the Most Reverend John T. McNicholas, O.P., honored the community with his presence in late March. He was accompanied by the Reverend Cletus A. Miller, Dean of the *Institutum Divi Thomae*, Cincinnati, Ohio.

Members of the community from all the Mission Houses attended the N.S.E.A. convention at the *Waldorf* in New York, April 14-16.

The community was represented at the Convocation of the Dominican Sisterhoods and Tertiaries held at the Church of St. Vincent Ferrer on April 26, in honor of St. Catherine of Siena. The gathering of such a number of sisters and tertiaries on that day to share in the memorable programme was a splendid evidence of the unity and solidarity of the Dominican ideal and a mark of appreciation of the tireless labors of those who organized the convocation.

Father Mulvin celebrated High Mass on the feast of Saint Catherine of Siena. During the Solemn Novena in preparation for the feast, Benediction of the Blessed Sacrament was given daily. The novena closed with Holy Hour.

The annual Mary's Day, Alumnae Day, was observed on May 9.

Dominican Nuns of the Perpetual Rosary, Catonsville, Md.

At the Dominican Monastery, Saint Vincent Ferrer was honored on nine Fridays from February 7 to April 3. On each of the Fridays a sermon was given by one of the Fathers from the Dominican House of Studies.

On April 5 the First Sunday Rosary Pilgrimage was conducted by W. T. Condon, O.P., who preached on the "Passion of Christ and the Compassion of Our Lady." The Rev. V. C. Donovan, O.P., devoted the afternoon to classes in Plain Chant in preparation for Holy Week. *Tenebrae* was sung by the nuns on Wednesday, Thursday and Friday. Holy Thursday adoration of the Blessed Sacrament continued through the night. The *Tre Ore* was preached by the Rev. H. D. Schneider, O.P., and the prayers were led by the Rev. A. L. Scheerer, O.P. There was congregational singing under the direction of Miss Alice Healy, organist of St. Benedict's.

On Easter Sunday the Rev. Raymond Hesler, S.T.B., of the Sulpician Solitude celebrated High Mass at the Monastery. There was also a Solemn High Mass at 10:30 o'clock which Father Scheerer celebrated, assisted by Father Schneider as deacon and Father Hesler as subdeacon. Both Masses were sung by the Girls' Choir of St. Benedict's under the direction of Miss Alice Healy.

On the Feast of the Solemnity of Saint Joseph, the Rev. Paul Klaphacke, celebrated Mass for the repose of the souls of the Very Rev. Damien Marie Santourens, O.P., and the Very Rev. Mother Rose Wherle, O.P., the Founder and Foundress of the Dominican Nuns of the Perpetual Rosary.

The Rev. Paul Francis, C.P., of Saint Joseph's Passionist Monastery, conducted the First Sunday Pilgrimage and preached at the May procession, on May 3. Miss Marion Healy, of St. Benedict's Parish, crowned the statue of the Blessed Mother at the outdoor shrine, where the services were held.

Convent of Saint Dominic, Blauvelt, N. Y.

The first of the annual retreats opened on Easter Sunday and closed on the Sunday following. The retreat was preached by the Reverend E. L. Hughes, O.P. At its close thirty-four sisters pronounced their perpetual vows.

A ten day retreat was conducted at the novitiate house in Goshen by the Very Rev. C. M. Thuente, O.P. After the retreat which closed on April 22 the following novices pronounced their first vows: Sister Natalie

Casey, Sister Regina McGinty, Sister Rose Aquin Caimano, Sister Clara O'Donnell, Sister Jordan Marie Dillon, Sister Dominic Twohill, Sister Corona Marie Reidy, Sister Angelorum Smith. The profession ceremony was presided over by the Very Reverend J. P. Aldridge, O.P. The Reverend J. J. Dillon, O.P., preached the sermon. The ceremony concluded with Benediction of the Blessed Sacrament which was given by the Reverend Arthur J. Avard, assisted by the Reverend Father Burke and the Reverend Father Smith.

The second retreat at Blauvelt will be conducted from June 26 to July 3.

**Congregation of the Queen of the Most Holy Rosary, Mission
San Jose, Calif.**

The sisters at the Motherhouse were honored by a visit from the Very Reverend C. M. Thuenta, O.P., during his recent sojourn in the West. They were thus afforded an opportunity to congratulate him on the fortieth anniversary of his ordination. *Ad Multos Annos!*

The faculty and students of the Flintridge Sacred Heart Academy had the honor of receiving the Vienna Choir Boys and their entertainment. The choir boys were accompanied by the Austrian Consul, who paid a subsequent visit during which he held the attention of the sisters and students for two hours with stories of his experiences in China and Japan.

Immaculata High School, Portland Oregon, celebrated its Silver Jubilee on Tuesday, April 28. On this occasion His Excellency, the Most Reverend E. D. Howard, Archbishop of Portland, Oregon, officiated at the Solemn High Mass in the parish church. A large number of alumnae and clergy were present.

Saint Clara Convent, Sinsinawa, Wis.

Sister Mary Theodosia, O.P., Superior of the *Institut de Hautes Etudes*, Rosary College extension school in Fribourg, Switzerland, with six Rosary College students who are now studying at Fribourg, was received in audience by His Holiness, Pope Pius XI, on Easter Monday. The students had been spending the Easter holidays in visiting places of interest in Italy.

Congregation of St. Thomas Aquinas, Marymount, Tocoma, Wash.

On March 19, the feast of Saint Joseph, the chaplain, Reverend Joseph Brennan, sang High Mass in the convent chapel. In the evening the novices honored Reverend Mother Josephine, Prioress General of the Congregation, with a programme for her feast day.

During the several months past the Reverend Father McGoldrick, S.J., Dean of Seattle College, has given the sisters weekly lectures in Philosophy and Psychology.

On May 2, the following postulants were clothed in the habit of St. Dominic: Miss Adeline Meyer of Bellingham, Wash., Sister M. Geraldine; Miss Mary O'Sullivan of Monroe, Wash., Sister M. Alphonsa; Bernadette Meisel of Chicago, Ill., Sister M. Charles; and Kathryn Myers of Kansas City, Mo., Sister M. Cornelia. Sister M. Regina, Sister M. Columba and Sister M. Kathleen pronounced their first vows; Sister M. Albertine made her perpetual vows. His Excellency the Most Reverend Gerald Shaughnessy, S.M., Bishop of Seattle, presided at the ceremony assisted by the Reverend Joseph Brennan, Chaplain. The Reverend Gerald Martin, O.P., of Blessed Sacrament Church, Seattle, preached the sermon. Present in the sanctuary were the Reverend John Gallagher, Chancellor of the Diocese, the Reverend John Murphy, the Reverend Martin Duggan and the Reverend Edmund Hayes. The services closed with Benediction of the Most Blessed Sacrament.

Congregation of Saint Mary, New Orleans, La.

Three hundred fifty lay catechists attended the fifteen weeks Normal Course in Christian Doctrine, conducted by the Diocesan Normal School of the Dominican College. Lectures were delivered by the Very Rev. Archdiocesan Superintendent of Education, the Very Rev. E. Prendergast, and the Rev. J. Buckley, S.M., of Notre Dame Seminary. Classes were taught by the Dominican Sisters. His Excellency the Most Rev. J. F. Rummel, D.D., Archbishop of New Orleans, presided at the inauguration of the movement and at its closing session.

Sr. M. Elizabeth Englert, Dean of St. Mary College, was elected president of the Louisiana State Association of Deans of Colleges and Universities. Sr. M. Elizabeth represented Louisiana Colleges at the Convention of Deans of Women's Colleges, in St. Louis.

Sr. M. Reginald and Sr. M. Austin attended the Library Session held at the time of the High School Rally at Louisiana State University.

One hundred nineteen sodalists attended the Mississippi-Louisiana Conference of the Sodality of the Blessed Virgin Mary held at Bay St. Louis, Miss. The sodalists were accompanied by the Dean of St. Mary College and the Directresses of the sodalities.

The Rev. J. A. Greely, S.J., conducted the annual lay retreat.

Miss Helen Curtis, of Chicago Musical College, gave a lecture on Piano-Class Instruction. Mr. John Williams visited St. Mary during his course of Normal Instruction in Piano Classes. Sr. M. John Kennedy addressed the N.O. Music Teachers Association on "Music Activities in High School," at Loyola Music School.

On Dominican Day, April 26, the annual bazaar was held on the College Campus. On this occasion the Dominican High School Band made its first appearance in uniform.

The feast of St. Catherine of Siena being the patronal feast of the Rev. Mother General, a holiday was declared. Archbishop Rummel celebrated Mass in the College Chapel, assisted by the Rev. E. Casserly, S.S.J. The festivities commenced on the eve of the feast when the College Dramatic Club and the Glee Club presented *Sylvia*, in three act play.

Dominican Sisters of the Perpetual Rosary, Milwaukee, Wis.

A beautiful picture of Blessed Martin de Porres, donated for a future shrine, is daily venerated by many devoted clients at the temporary shrine. A solemn triduum in honor of the saintly Negro was conducted by the Rev. W. J. Olson, O.P., of St. Pius Church, Chicago, on Feb. 7, 8, and 9. A relic of Bl. Martin was exposed for veneration during the three days. Colored boys from St. Benedict the Moor Mission were acolytes for the devotions, and colored girls formed the choir. The Triduum closed with Benediction of the Most Blessed Sacrament.

The Very Rev. C. M. Thuente, O.P., who preached the annual retreat from March 15 to March 24, erected the Rosary Confraternity in the convent chapel.

On March 29 Miss Lucille Siedler of Milwaukee entered as a postulant.

May Crowning took place in the chapel on the first Sunday of our Blessed Mother's Month. Girls in white and blue followed the altar boys into the open, where one of them read the "Act of Consecration" and crowned our Lady's statue. The Rev. F. N. Georges, O.P., conducted the services and preached an inspiring sermon. The Rev. C. Meyer, P.S.M., assisted in the sanctuary.

St. Mary of the Springs College, East Columbus, Ohio

On March 7 Sister M. Scholastica, O.P., and Sister M. Raphael, O.P., celebrated the Golden Jubilee of their profession. Solemn High Mass was sung by the Rev. J. D. Pendergast, O.P., assisted by the Rev. M. M. Hanley, O.P., and the Rev. C. G. Sadlier, O.P.

During the convalescence of the Rev. J. M. Bauer, O.P., Father Sadlier has been teaching his college classes.

On Thursday evening, April 16, the College lecture series offered an illustrated talk by Miss Anny Rutz, the only person who has twice played the rôle of the Blessed Virgin in the Passion Play of Oberammergau. Miss Rutz gave a brief history of the origin and development of the now world-famous drama, and showed colored slides of scenes in and around the village, a few of the highlights of the play, and portraits of the leading characters in the 1930 and the 1934 presentations.

The ceremony of the crowning of the statue of the Blessed Virgin took place in Sansbury Hall Chapel on the evening of April 30. The sermon was delivered by the Rev. A. P. McEvoy, O.P.

The baccalaureate sermon on June 7 was given by the Rev. L. C. Gainer, O.P., and the commencement address by Dr. Hugh S. Taylor of Princeton.

Saint Catharine Academy, St. Catharine, Ky.

On March 7 Sister Carmelita received many felicitations and gifts at the celebration of her Silver Jubilee.

The annual retreat for the student body was given from April 4-8 by the Rev. J. R. O'Connor, O.P., of the Central Mission Band.

The Rev. W. D. Sullivan, O.P., conducted a retreat preparatory to Reception and Profession, April 20-29. Forty Hours Devotion was held during the last days of the novices' retreat. Fathers and Brothers from St. Rose Priory assisted in the singing of the Litany, the processions and other ceremonies. At the close of the retreat, eighteen postulants, clothed as brides, presented themselves to receive the holy habit.

The Solemn Mass on the feast of St. Catherine of Siena was sung by the Rev. M.G. Maguire, O.P., of Columbus, Ohio, assisted by the Rev. V. M. Raetz, O.P., deacon, and the Rev. A. H. Hall, O.P., subdeacon. Father Sullivan preached. The Rev. W. A. O'Connell, O.P., conducted the Profession Ceremony at which thirteen novices made first profession, twenty-three renewed their vows, and two made final profession. Father Maguire placed the black veil on his sister.

On the same day Sr. Benedicta Meany and Sr. M. Bernard Spalding celebrated the sixtieth anniversary of their profession, and Sr. Reginald Murphy and Sr. M. Rose Spalding celebrated their Golden Jubilee. His Holiness, Pope Pius XI, sent his blessing to the jubilarians, who were also honored by many relatives and friends.

St. Catharine's Community was well represented among those assembled at St. Rose Church on May 2 to honor the Rev. A. A. Durkin, O.P., at the celebration of the fiftieth anniversary of his ordination to the priesthood. Father Durkin's sisters from St. Mary's Community were guests at St. Catharine's.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

A novena of grace commemorating the tenth anniversary of the introduction of the cause of canonization of Blessed Martin de Porres, was held in the Chapel from May 4 to May 12, with the cordial approbation of His Excellency, the Most Reverend Thomas J. Walsh, D.D., Bishop of

Newark, N.J. The exercises were held each day at 8 A. M. and 4 and 8 P. M. The Rev. E. L. Hughes, O.P., editor of *The Torch* and founder of the Blessed Martin Guild, conducted the services. He was assisted by the Rev. J. C. Kearns, O.P., and the Rev. R. E. Vahey, O.P., associates in the Blessed Martin Guild.

There were other preachers for many of the exercises. On Monday evening, May 4, the Rev. C. J. Ahern, pastor of the Church of Our Lady of the Angels for the colored, in Newark, was the preacher. The Reverend Ignatius Smith, O.P., Washington, D. C., was the special preacher at the afternoon and evening services on Sunday, May 10. His presence drew large gatherings for both exercises.

The girls of Saint Dominic's Academy sang at Wednesday night's exercises. Thursday evening, when the Rev. Michael F. Mulvoy, C.S.Sp., pastor of St. Mark's Church, Harlem, presided, the choir was that of St. Mark's Church. The Very Rev. W. G. Moran, O.P., Prior of St. Antoninus Church, Newark, presided, and the St. Antoninus choir sang. On Saturday morning at ten o'clock, a High Mass was sung by Joseph A. Showlin, pastor of Christ the King's Church for the colored, Jersey City, assisted by the children's choir of Christ the King's Church. The Very Rev. Justin McManus, O.P., Prior of the Dominican House of Studies, Washington, D. C., presided at the Sunday evening exercises, May 10. The girls of St. Dominic's Academy again sang at the closing exercise.

The first Dominican Tertiary Pilgrimage to the Shrine of Blessed Martin de Porres was completed in the Chapel on Sunday afternoon, March 29. The services opened with solemn Compline, sung by the Sisters' choir and presided over by the Rev. T. A. Townsend. Father Hughes of *The Torch* was the preacher. Tertiaries and friends gathered from New York, Newark, and the vicinity, for the services. Benediction of the Most Blessed Sacrament, followed by veneration of the relic of Blessed Martin, concluded the pilgrimage exercises.

The Annual May Crowning took place on Sunday afternoon, May 3, at 3 o'clock. The chief devotions were the children's procession, the act of consecration, the crowning of our Blessed Mother, sermon and Benediction of the Most Blessed Sacrament. The Rev. T. A. Townsend, O.P., conducted the service and preached.

Sisters of Saint Dominic, Caldwell, N. J.

In April and May, the regular monthly conferences were given to the Community by the Very Rev. M. L. Heagen, O.P.

During the first part of Holy Week, the Rev. R. E. Vahey, O.P., Associate Editor of *The Torch*, conducted a retreat for the pupils of St. Dominic Academy in Siena Hall, Jersey City.

During the public novena in honor of Blessed Martin de Porres at Union City, the Benediction hymns were sung by the pupils.

The Rev. Father Romuald, C.P., gave the retreat at Lacordaire School, Montclair, N. J.

On April 21, final vows were made by Sister M. Clara, Sister M. Barbara, Sister M. Emily, Sister M. Immaculata, Sister M. Pius, Sister M. Diana, and Sister M. Muriel.

The Catholic Educational Convention held in New York City during Easter Week, was attended by the teachers in both high and elementary school departments.

Several members of the community attended the service held in St. Vincent Ferrer's Church, New York City, in honor of St. Thomas Aquinas and St. Catherine of Siena.

On May 9, a card party was held in the auditorium under the direction of the members of St. Dominic's Guild.

The pupils of our diocesan schools enjoyed a picnic and games at the Mount on May 21. This is an annual event.

On May 24, the Very Rev. Msgr. Wm. Griffin, Diocesan Director of the Propagation of the Faith, preached at the ceremony of the Crowning of Our Blessed Mother. Benediction was given at the Grotto by the Chaplain, the Rev. James B. Mooney.

St. Joseph's College and Academy, Adrian, Mich.

On May 25, Sister Ann Joachim took the oath which permits her to practice law before the United States Supreme Court. She has been a lawyer since 1924. In 1933 Sister Ann Joachim went to Fribourg, Switzerland, to work for the doctorate. Her dissertation is entitled *The Constitutions of the United States and Switzerland Historically Analysed and Compared*. She is the first sister who has ever sought admission to practice before the land's Supreme Court bar. She will continue to teach at St. Joseph's College.

✠ Obituaries ✠

Sister Mary Benedict, O.P., passed to her eternal reward on the sixth day of February, 1936, at Corpus Christi Monastery, Menlo Park, California. She had faithfully served the community of Corpus Christi Monastery, Hunt's Point, New York, and also for a short period the community at Albany, New York. When the first foundation of Dominican contemplative nuns was made in California, Sister Benedict was the only extern sister among the little group sent to the new Corpus Christi Monastery. She would have completed her eightieth year if she had lived another month. When illness and length of years overtook her, the Prioress appealed to the Sacred Congregation of Religious for permission to allow the invalid to live out her life within the enclosure. Permission was readily granted. The Master General of the Order, on his visit to California, accorded her the privilege of wearing the habit of a Lay Sister. May she rest in peace!

Sister Mary Bertrand Kaiser, O.P., member of the community of Immaculate Conception Convent, Great Bend, Kansas, passed to her eternal reward on the tenth day of April. She was in the tenth year of her religious profession. The Solemn Requiem Mass was celebrated by the Rev. J. J. Davern, assisted by the Rev. E. J. Albers, deacon, the Rev. F. J. Uhrich, subdeacon, and the Rev. F. D. Hayden, master of ceremonies. The eulogy was delivered by the Spiritual Director of the Community, the Rev. J. M. Smith, O.P. May she rest in peace!

Sister Mary Rosario Klimmer, O.P., a member of the Congregation of the Immaculate Heart of Mary, Akron, Ohio, died on Monday evening, February 17. She was in the forty-first year of her religious profession, and was Superioress of SS. Peter and Paul Mission, and principal of the school at Doylestown, Ohio. The funeral services at St. Bernard Church were conducted by the Rt. Rev. Msgr. Ferdinand A. Schreiber, V.F., assisted by the Rev. Thomas Taylor, Chaplain of Our Lady of the Elms, deacon; and the Rev. Walter E. Conley of SS. Peter and Paul Church, Doylestown, subdeacon. Sister M. Rosario was laid to rest in Holy Cross Cemetery, Akron, Ohio. May she rest in peace!

Sister Mary de Pazzi Anghey, who was a member of the Sacred Heart Convent, Houston, Texas, died on Saturday morning, April 18. Sister de Pazzi was in the forty-first year of her religious profession. For a number of years she had been in charge of the domestic department at Saint Mary's Seminary, LaPorte, Texas. His Excellency, the Most Reverend Christopher E. Byrne, D.D., celebrated the funeral Mass, Sunday morning, and in the eulogy acknowledged the faithful service Sister de Pazzi had rendered his diocese. The Rev. L. A. Smith, O.P., and a number of diocesan priests were present in the sanctuary. May she rest in peace!

Sister Mary Jordana, O.P., who was a member of the Congregation of the Queen of the Most Holy Rosary, Mission San Jose, California, was called to her eternal reward on the feast of Saint Agnes, April 20. May she rest in peace!

Sister Rose Concepta, O.P., who was a sister in the Community of Mt. St. Mary-on-the-Hudson, Newburgh, New York, died on the nineteenth day of April in the twenty-ninth year of her religious profession. May she rest in peace.

Sister Mary Brendan Buckley, O.P., died among her Sisters of Saint Dominic, Sinsinawa, Wisconsin, on the sixteenth day of March. Sister Mary Enrica Roche, who was also a member of the Sisters of Saint Dominic, Sinsinawa, died at Saint Mary's Convent in Evanston, Illinois, on the seventh day of April. May they rest in peace!

Sister Mary Agnes Gilmore, a venerable member of the Congregation of St. Mary, New Orleans, Louisiana, was called to her reward in the fifty-seventh year of her religious profession. May she rest in peace!

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